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BIOGRAPHY.

LIFE OF BERNARD GILPIN.

Concluded from page 392.

MR. GILPIN's natural parts were very good. His imagination was lively, his memory retentive, and his judgment solid. By unwearyed application he had amassed a great store of knowledge ; but it was chiefly such as had some relation to his profession. His temper was naturally warm ; but, through divine grace, he was enabled to correct this infirmity. Though his disposition was serious, yet he was usually very cheerful, and his behavior was almost always frank and affable. He was a candid interpreter of the words and actions of other men ; and when he spoke of them, he was particularly careful to say nothing which might prove unnecessarily hurtful to their reputation. To the opinions of others, however different from his own, he was very indulgent. He regarded moderation as one of the most genuine effects of true religion in the heart. He was therefore an enemy to all intolerance : and though he thought the opposition of the dissenters to the established church to be wrong,

he thought it equally wrong to molest the quiet separatist. His regard to truth was strict and undeviating. He despised all those little arts and evasions, which men are apt to vindicate on grounds of expediency ; and his character in this respect came at last to be so well understood, as greatly to enhance his weight and influence with all who knew him. The lustre of his other graces was much increased by his unfeigned humility. To conquer pride, is one of the highest triumphs of religion ; and this conquest his religion achieved in a very signal degree.

One of the most remarkable features in the character of Mr. Gilpin, was his conscientiousness. Motives of personal convenience or present interest appeared to weigh as nothing with him. When he entered on the care of a parish, it immediately engrossed his main attention, even to the exclusion of his favorite pursuits of learning. He had naturally a strong propensity to retirement ; but thinking the life of a recluse to be oppos-

ed to the principles of christianity, he resisted this inclination, and would hardly even afford to old age the needful repose. Of popular applause, as far as it respected himself, he was regardless: he valued it, however, as a means of usefulness. The good will of his people he felt to be one step towards gaining their attention; and on that account he prized it highly. He was bold in reproving vice; and his unblameable life, and the seriousness and tenderness of his address, strongly enforced all he said. Knowing the low capacities and limited information of his people, he studied to adapt both the language and the arguments of his sermons to their apprehensions; and hence the effects of his preaching are said to have been often very striking.

When Mr. Gilpin first undertook the care of Houghton, he saw that the duties of the pastoral office were very generally neglected. The greater part of the clergy paid no attention whatever to the spiritual concerns of their flock; and of those who were not chargeable with the utter disregard of their ministerial obligations, many expended their zeal in vehement opposition to the sectaries, and in defending the external constitution of the church from their rude attacks; while others were almost wholly occupied in discussing the more abstruse and speculative points of religion. Few manifested a due solicitude to see their people growing in faith and holiness. Mr. Gilpin's first care was to gain, if possible, the affections of his parishioners. To this end, without using any servile compliances, he "became all things

to all men." He was kind and courteous to all. He bore with the infirmities of the weak, the violence of the passionate, and the doubts of the scrupulous. He was at the same time unwearied in his pastoral labors. He was not content with reading the prayers of the church, and delivering a discourse to his people from the pulpit: he instructed them in private, and from house to house; and encouraged them to apply to him in all their doubts and difficulties. His sympathy won their hearts; and even his reproofs were given in so gentle and friendly a manner, that they did not offend in the degree which might have been expected. He devoted himself, in a peculiar degree, to the improvement of the younger part of his flock; thinking it a more hopeful task to rear them in habits of piety, than it would be to turn them from habits of vice when once contracted. For all who were in affliction, he entertained a lively concern; and he was so well skilled in the art of administering consolation to them, that he was always hailed in the house of mourning as a messenger of good. In short, as a minister of Jesus Christ, the progress of his people in the knowledge and love of God was his grand aim; and success in this object constituted the great source of his happiness.

Mr. Gilpin, however, did not confine his labors to his own parish, extensive as was the sphere of his exertion. Every year he used regularly to visit the most rude and uncultivated parts of the northern counties, where he endeavored to call the savage borderers, among whom hardly any other man would willingly have

trusted himself, from their predatory course of life and irreligious habits, to a knowledge of God, and of their duty both as citizens and as Christians. His warm and affectionate manner, joined to the plainness of his style, arrested their attention; and his efforts among them proved highly beneficial. In these excursions, which he generally made about Christmas, as he had then a better chance of finding the people disengaged, he often suffered great hardships, through fatigue and the severity of the weather. But he underwent all cheerfully, in the hope that it might please God to make him the instrument of good. His disinterested labors among them produced a general veneration of his name, even on the part of those who did not profit by his ministry. In consequence of this, when on one occasion his horses were stolen, it was no sooner known that they belonged to Mr. Gilpin, than the thief returned them, confessing his crime, and declaring that he did not dare to retain them after he had discovered who was the owner of them.

Nor were Mr. Gilpin's endeavors to civilize this people limited to itinerating among them. He used every year to bring several of their children with him to Houghton, and there he educated them at his own expense; a practice which tended much to lessen the prevailing barbarism.

In his charities he was liberal—nay, considering his means, I might almost say, profuse. Indeed, in his distributions he had no measure but the extent of his income. He called no part of

it his own, but readily bestowed it for the service of others, not as if he were granting a favor, but paying a debt. His extraordinary benevolence gained him the title of *the Father of the Poor*, and made his memory revered for many years in the country where he lived. He appropriated sixty pounds a year, sometimes more, to the maintenance of poor scholars at the university. Every Thursday throughout the year, he caused a quantity of meat to be dressed for the poor, and had a supply of broth prepared for them daily. Twenty four of the poorest were his constant pensioners. He always kept a stock of clothes by him, that he might clothe the naked, while he fed the hungry. And he took particular pains to inquire into every case where he suspected distress, that the modesty of the sufferer might not prevent his obtaining relief. But the use to which he applied his money still more freely than to any other, was that of encouraging the exertions of industrious people, especially of those who had large families. When they lost a horse or a cow, and were unable to repair the loss, or were about to settle their children in the world, his purse was always opened to aid them. He likewise paid great attention to the state of the jails, and was not only anxious to give the prisoners suitable instruction, but to relieve their wants. He has been known to carry his charity so far, as, on the public road, to take off his cloak, and give it to a half naked traveler: and on another occasion, when he was travelling, one of the horses in a team that was pass-

ing having suddenly dropped down dead, he presented the owner, who was much dejected at his loss, with the horse on which his servant rode; and the man hesitating, "Take him, take him," said he; "you shall pay for him when I demand the money." For his parishioners and their families, he kept, at certain seasons of the year, three open tables,—one for the gentlemen, one for the farmers, and a third for the laborers. Besides which, strangers and travellers always found at his house a ready welcome. At the same time, well knowing that frugality is the true support of charity, he regulated all his expenses with the utmost care and strictness. So much struck was the great lord Burleigh with the whole of Mr. Gilpin's domestic arrangements, particularly the methodical appropriation of his time and property; and with the rare union of economy and hospitality, of simplicity of manners and generosity of conduct, which he displayed, as well as with the superior nature of Mr. Gilpin's enjoyments, and the extent of the benefits he conferred on others; that he is said to have exclaimed, on leaving Houghton after a visit, "There is the enjoyment of life indeed! Who can blame that man for not accepting a bishopric? What does he want to make him greater, or happier, or more useful to mankind?"

It may be proper to remark in this place, that in detailing the itinerant exertions of Mr. Gilpin, and his particular acts of charity, it is not my purpose to hold him out as the indiscriminate object of imitation. As

times and circumstances vary, we must vary the expressions both of our zeal and charity. It is the spirit that actuated him which I am chiefly anxious to recommend; and I have recorded the instances in which that spirit was displayed, rather to prove the strength of principle which produced them, than to point them out as indicating the best mode in which the same principle may be now exerted.

But no part of his character deserves more to be recorded, than his fervent piety. This indeed was the source and support of all his other virtues. Religion he regarded as his main concern on earth. The attainment, therefore, of holiness, both of heart and life, became his chief, his invariable study. In all his investigations of religious truth, he considered himself as pursuing the means of acquiring a greater conformity to the will of God. And when his views, whether they had respect to his belief or his practice, were once settled by a diligent examination of Scripture, they became from that time his principles and rules of action. All about him was Christian, formed on such motives and directed to such ends as Christianity requires. It was his daily care to do the will of God; and on his providence he placed an undeviating reliance in every changing circumstance of life; being easy, resigned, and even cheerful, under the heaviest trials. Such trials he viewed as sent by God, to bring us to a sense of our misconduct, and to quicken us to a more devout and holy life: he therefore made them the occasion of more than ordinary assiduity in exam-

ining his past life, in order to discover in what point of duty he had been chiefly defective.

But, amidst all this progress in the divine life, one is struck with the humility, nay, with the abasement of soul, which appears in some of his letters. His distrust of himself seems to have kept pace with his confidence in God ; and the grief of mind which he expresses on the occasion of any failure in duty, or any transgression of the law of God, gives a lively idea of a heart deeply humbled, and even broken, on account of sin.

An extract from one of Mr. Gilpin's sermons still extant, will afford the reader some idea of his doctrinal views.

"After that our first parents," says the preacher, "through disobedience and sin, had blotted and disfigured the lively image of God whereunto they were created, and might have lived alway in a conformity to the will of God ; man was never able to apply himself to God his Father's business, nor yet so much as to know what appertained thereto—'the natural man,' saith St. Paul, 'perceiveth not the things of the Spirit of God'—till Christ, the very true image of God the Father, did come down and took man's nature upon him : which descent, as he declareth, was to fulfil for us the will of his Father ; that 'like as by the disobedience of one man many were made sinners, so by the obedience of one (Christ) many might be made righteous, what time as he became obedient unto death, even the death of the cross.' Which obedience, lest carnal men should challenge to suffice for them selves, howsoever their

life be a continual rebellion against God and his holy will, such as there be a great number and hath been in all ages, St. Paul wipeth them clean away, saying, 'Christ hath become salvation,' not to all, but 'to all them that obey him.' Let no man, therefore, flatter and deceive himself. If we will challenge the name of Christ's disciples, if we will worthily possess the glorious name of Christians, we must learn the lesson of our Master,—to be occupied in our heavenly Father's business ; which is to fly our own will, which is a wicked and a wanton will, and wholly to conform ourselves to his will, saying, as we are taught, 'thy will be done.' "

"Such," to use the language of Mr. William Gilpin, of whose account I have availed myself throughout the whole of this sketch ; "Such was the life and character of this excellent man. A conduct so agreeable to the strictest rules of religion, gained him among his contemporaries the title of the Northern Apostle. And indeed the parallel between him and St. Paul was striking. His quitting corrupt doctrines, in the utmost reverence of which he had been educated ; the persecutions he met with for the sake of his integrity ; the danger he often ran of martyrdom ; his contempt of the world ; his unwearyed application to the business of his calling ; the extensive field in which his labors were employed ; and the boldness and freedom with which he reproved the guilty, whatever their fortunes or their stations were ; might justly characterize him a truly apostolical person." S.

**MEMOIR OF THE LATE REV. JOHN
GILLIES, D. D. MINISTER IN
THE COLLEGE CHURCH OF
GLASGOW.**

Mr. Editor,

DR. GILLIES was the son of the Rev. Mr. John Gillies, minister of Carriston, in the presbytery of Brechin, and of Mrs. Mary Watson, who was descended from a respectable family in Galloway. When a student in divinity, he was remarkable for excellent dispositions, learning, taste, and acquaintance with the best ancient and modern writers. His fondness for literary amusements continued through the whole of life ; but they were not allowed to encroach on his duties as a Christian, the head of a family, or a minister of the Gospel. He was successively tutor in the families of Brisbane of Brisbane, Macdowal of Castlesemple, and lord Glasgow. The doctor was ordained minister of the College Church the 29th of July, 1742. For several years, besides delivering three discourses on the Sabbath, he gave lectures and serious exhortations three times in the week, to a crowded audience, in his large church, which contains nearly two thousand people ; he also, for some time, published a weekly paper, addressed to the consciences of his hearers. According to the laudable custom of the church of Scotland, the doctor regularly visited and catechised his parish. He was remarkably attentive to the sick and dying of his charge. Soon after his ordination, he married Elizabeth, daughter of the Rev. Mr. M'Laurin, who was one of the ministers of Glasgow, and au-

thor of the very excellent sermons which bear his name. Mrs. G. like her father, was blessed with a sweet and lively temper of mind ; she also resembled her worthy parent in being a devout Christian. By that very amiable wife the doctor had eight children, of whom there are only two alive ; one of these is Mr. — Gillies, a respectable planter in the West Indies ; the other is the Rev. Colin Gillies, one of the ministers of Paisley, who, as a Christian, husband, parent, and pastor, has followed the good example of his venerable father. Mrs. Gillies died soon after the birth of her eighth child, on the 6th of August, 1754, and about one month before the death of her much and justly esteemed father. January, 1756, Dr. G. married Joanna, the daughter of John Stewart, Esq. of Blackhall, and twin sister to the late Sir Michael Stewart. Her only child was Rebecca, married some years before her father's death to the honorable Colonel Leslie, second son to the earl of Leven. Mrs. G. who was in all respects a helpmeet for the doctor, lived till the 3d of December, 1792. After her death the charge of his family affairs devolved on Miss Joanna Gow, the doctor's niece. Miss Gow, who possesses a well informed understanding and unaffected piety, did all in her power to make her uncle comfortable ; and he was not insensible of her attention. When his strength was much decayed, the doctor's relatives and congregation intreated him to take an assistant ; but to this he would never give his consent, till about three years before his death. His

whole soul was in his work. When great exertion was necessary to make his weak voice reach his large audience, he never complained. If, after divine service, any person inquired whether he was not fatigued, his constant reply was, 'I am never the worse for preaching, if preaching is not the worse for me.'—For about the space of six months after I had the happiness of being his stated assistant, he regularly delivered a short lecture in the forenoon. He had begun a course of lectures on our Lord's farewell discourses, contained in the 14th, 15th, and 16th chapters of the Gospel by John,—when he was under the necessity of giving up his public work. His people were very dear to him; and, to a man, they were strongly attached to their aged pastor. The doctor had then been above fifty years minister of that congregation, and had baptized and married a great part of them. He had many seals of his ministry; great numbers of his stated hearers looked up to him in his old age as their spiritual father. After he was unable to preach, although in a weak state of body, he attended public worship, and sat in the pulpit: as soon as he made his appearance, sympathy and love were visible in every countenance. There were frequently children brought to the church to be baptized; and it gave him much pleasure when he could perform that service. The moment that he rose from his seat to administer the ordinance of baptism, there was the most profound silence; and every eye was fixed on him. The sight was pleasant and painful. It

was, indeed, highly gratifying to behold an aged minister, who had spent his time and his strength in the service of his Master, still willing!—but, alas! the flesh was now weak. It was painful to see him exerting himself to be heard; and hundreds at a distance looking with eager desire, but unable to hear. When he could no longer serve in public, he endeavored to be useful to the church of Christ in private. It was when laid aside from preaching that he prepared the Supplement to his Historical Collections, which was published by Dr. Erskine of Edinburgh, after the death of Dr. G. To that Supplement Dr. E. has added an account of Dr. Gillies, and described the character of his deceased brother as a Christian, as a minister, and as an author, with his usual ability and faithfulness. To that account I am indebted for some things here mentioned.—Since I began to write this narrative, I have been informed, by an independent minister of great respectability, that the Historical Collections of Dr. G. were greatly blessed to him at an early period of life. He wishes this to be mentioned as a token of his gratitude to God, of his respect to the memory of Dr. Gillies, and as an incentive to others to read that book. Among the last times that the doctor attended divine service in public, the Lord's Supper was dispensed, and he exhorted one table. After he had finished a very impressive exhortation, he addressed the congregation in these words: 'My dear hearers, I have made this attempt with a view to find out whether my

voice can be heard by those at a distance. If I shall find that you can hear, I shall now and then speak to you, for a short time, from the pulpit ; but this will just be as my Master would have it ; the King of Zion is a stately King, he is pleased to keep some servants in waiting ; and if he shall see fit to keep me in that station, I desire to submit to his holy will.' He then, after having thus referred to his favorite author, Milton, quoted from him that beautiful line which, during his confinement, he often repeated,—

"They also serve, who only stand and wait."

At that time the doctor was better in health than he had been for some considerable time before ; but he was never able afterwards to speak in public. The Lord was pleased to relieve his mind from the fears of death long before that event took place ; his own latter end was frequently the subject of his conversation, and he spoke not only the language of a mind quite at ease, but the language of a soul desiring to depart, and to be with Christ. A few months before his death, he wrote a letter to an old friend, from which is taken the following extract :— 'I am waiting, I hope with patience, God's time, which is the best for my dismission hence. Christ's lying in the grave has sweetened the thoughts of it to all believers ; and, through his merits, we can have hope in death.'

He was seized, March 21st, 1796, with a third stroke of the palsy, which deprived him of the power of his left side ; but his mental powers were not affected.

In the morning of that day he had written and sent off some letters to several of the ministers who used to assist him at the celebration of our Lord's Supper, requesting their assistance on the second Sabbath of April ; and, after the fatal stroke, he spoke about the ministers, whom he had invited to be with him on that solemn occasion. The Rev. Colin Gillies and the honorable Mrs. Leslie were immediately informed by letters of their father's illness ; and, without losing one moment, they both hastened to attend a parent whom they sincerely loved and highly esteemed. From the time of their arrival they waited constantly on their dying father. Both of them had been great comforts to him when in health, and they did what they could to comfort him in his last moments : but they themselves needed consolation ; their minds were often overpowered ; and the dying saint observed it. At one time, when he saw them in tears, with a heavenly smile upon his countenance, which I shall never forget, he addressed them in these words of Scripture : ' We have had fathers of our flesh which corrected us, and we gave them reverence : shall we not much rather be in subjection to the Father of Spirits, and live ! ' He often spoke comfortably to them, to Miss Gow, and to other friends who came to see him. The Lord was wonderfully gracious to his servant ; he had little or no pain of body ; and his soul enjoyed those consolations which he had so often been instrumental in communicating to others on their death beds. When he seemed to be very low, and

nigh to death, Mrs. Leslie having mentioned that I was standing by his bed, he stretched out his hand, took hold of mine, and said, 'You have great cause to bless the Lord for having put you into the ministry ; we serve a good Master ; he carries us wonderfully through.' I said, 'Sir, I hope you now experience that the Lord Jesus Christ is a good Master.' He replied with much earnestness, 'Yes, yes.'

Tuesday, March 29th, 1796, in the 84th year of his age, and 54th of his ministry, about mid-day, Dr. Gillies fell asleep in Jesus. Mrs. Leslie, when she saw that her father was in the article of death, kneeled by his bed, and remained in that posture till the short and easy conflict was over. Her unceasing attention to her parents can never be sufficiently commended ; the satisfaction which she must now derive from a retrospect of her conduct to both her parents is one, but not her only, reward for her tender attention.—Let all children who may read this narrative, and who have parents in life, 'go and do likewise.'—Great multitudes attended the doctor's funeral in tears ; and his memory to this day is very dear to thousands in Glasgow.

Dr. Gillies most firmly believed, and most faithfully preached, the doctrines which are generally called Calvinistic ; but a Teacher, at whose feet he daily sat, had taught him to call no man Master : he much rather chose to be called a disciple of the Lord Jesus Christ than a follower of Calvin.

He was a most devout Christian :—he spent a very consid-

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erable part of every day in devotional exercises. Searching the word of God, meditation and prayer, were not only duties which he daily performed, but duties in which he greatly delighted. As long as the state of his health would permit, he devoted the greatest part of every Monday to fasting and prayer. When the weather was good, the doctor regularly took a long walk once in the day ; and when he walked by himself, he chose the most sequestered places. On those occasions, he was frequently found engaged in acts of devotion. Humility and meekness, zeal against error and vice, and a catholic spirit, were prominent features in the character of Dr. Gillies. He possessed and manifested an ardent, unceasing, and growing desire for the extension of the Redeemer's kingdom. News of a revival of religion, or of attempts to carry the gospel to heathen lands, were, to the doctor's heart, like cold waters to a thirsty soul.

With regard to his style of preaching, he proposed the truths of the gospel with the greatest plainness, and pressed them with all possible earnestness. His discourses were always enriched with many suitable portions of Scripture.

The doctor used frequently to observe, when speaking in private, with regard to preaching, That ministers might be the unhappy instruments of ruining souls, in two different ways : 'The one is,' said he, 'by starving them ; and the other is, by giving them poison.' 'I love,' he was wont to say, 'to give God's children plenty of their own bread ;' meaning thereby

the pure Word of God. Dr. Gillies on no occasion shunned to declare the whole counsel of God ; but he *insisted* on the leading doctrines of the gospel. The Lord Jesus Christ was the delightful subject of his daily meditations, the frequent subject of his conversation, and the substance of all his sermons. He knew, by sweet experience, and he endeavored to make it known to others, that Christ is *all and in all*.

I have thus endeavored to give you a short sketch of the life and death of my late much respected father in Christ ; but I am deeply sensible that I cannot do justice to his character ; and a complete delineation of it would far exceed the space allotted to

any one article in a periodical publication. His principal works, besides that already mentioned, were, ‘ Exhortations to the Inhabitants of the South Parish of Glasgow ;’—‘ Historical Collections relating to the Success of the Gospel,’—‘ Appendix to the Historical Collections ;’—‘ Life of the Rev. Mr. George Whitfield ;’—‘ Sermon at the Opening of the Synod of Glasgow ;’—‘ Hebrew Manual, for the Use of Students of that Language ;’—‘ Devotional Exercises on the New Testament ;’—‘ Psalms of David, with Notes, devotional and practical, extracted from Dr. Horn’s Commentary ;’—and ‘ Milton’s Paradise Lost, illustrated by Texts of Scripture.’ *Evan. Mag.*

RELIGIOUS COMMUNICATIONS.

COPY OF A LETTER WRITTEN TO AN INFIDEL.

March, 1808.

SIR,

I PRESUME you will not think it strange, that I address you on the subject of your rejecting christianity. The subject concerns you personally, and fills me with deep anxiety on your account. The circumstance of our former acquaintance, while you were a pupil under my tuition, may be, even with you, a sufficient apology for this communication. Your present sentiments in regard to christianity did not appear, and I trust did not exist, while you resided as a member of my family : and I am extremely sorry to have occasion, at this time, to address you

as one who has abandoned divine revelation. I was loath to believe, when your intimate acquaintances informed me, that you questioned the truth of the bible while in college ; but of the correctness of their information you convinced me yourself, by an interview at my house, several years since, in company with Mr. S. You, doubtless, recollect, that to caution you, I then said, “ that the ground you had taken, if not abandoned, would carry you into the camp of infidelity.” The course you took, it appears, you have unfortunately pursued ; and your late conversation at my house, in the hearing of a number, who

distinctly recollect it, disclosed the melancholy fact.

In this conversation I exhibited arguments in favor of christianity, and appealed to your own judgment to decide if they had not some weight; and upon hearing you reply, "they had none," we were induced to believe you *inclined* to infidelity. When we heard you say, "that you had read not a quarter of the bible, and but few other books in favor of it, since you began to question its truth," we could not but consider you extremely *uncandid* and *hasty* in your conclusion. When you informed us that "you had formerly concealed your disbelief of christianity; that you now thought it dastardly, and, therefore, came out openly; that it required independence of mind and strong nerves so to do, since men were so shackled with christianity;" and when we heard you converse unreservedly, both before my pupils and family in favor of your principles, we had every reason to think that you intended to be *openly* and *publicly* on the side of infidelity. When we heard you say, "that some deists were the best characters you ever knew; that many in the country, and the most respectable men in Boston, were deists; that had you sufficient abilities and should you preach infidelity in Boston, you could draw the largest and best society in town;" we had reason to consider you a *boasting* infidel. When we heard you say, "you would not believe in miracles, if God himself should work one before your eyes—and that he could not thus make you believe, except he gave you mirac-

ulous faith," we had ample reason to conclude that you were most daring and *presumptuous* in your infidelity. When we heard you say, "that you neither believed nor disbelieved a future state; that it was an insult to pray to God a second time; that you meant to die like a brave fellow," we had reason to believe you *stupidly fearless*, and *awfully confirmed* in infidel delusion.

These observations, which dropped from your lips in the hearing of a number, evidence *something*, which I am loath to admit; *something*, which I deeply lament; *something*, which I would gladly disbelieve, were I not compelled to the contrary by the force of truth. I am aware that men, sometimes, utter themselves unguardedly in the hurry of conversation, and a suitable allowance should be made. But you, sir, repeated your deistical remarks and sentiments with *all* the appearance of fixed belief; and after I had made solemn appeals to your conscience, referred you to the confessions of dying infidels, and pointed you to the tribunal of God, you unyieldingly insisted upon their truth and correctness. But still, it is possible, and to me probable, that you are not so decidedly established in deistical principles as your own language then imported. For infidels, equally bold, in some instances on a death bed or before, have been constrained by the force of conscience to confess that they had been liars, had made false pretensions, had uttered themselves in language beyond their belief. Such, through the mystery of iniquity, are often

found hasty, bold, and clamorous in conversation, in order to still the voice of conscience, and obliterate every impression of truth from their minds. How far this remark applies to you, I am unable to determine. It is painful, extremely painful, for me to have reason to fear, that you are given up of God to blindness of mind and hardness of heart. I am loath to admit that you have arrived to that state of fearless insensibility of conscience, which your language imported at our last interview. Pause, sir, pause, I intreat you, and pen down your own creed, and seriously consider it. A creed, which *discards* the precious revelation of God as mere delusion ; which denies Jesus Christ, the only mediator, and his infinite condescension and love ; which contemns the existence and operations of the Holy Ghost in the conviction and sanctification of guilty men ; which rejects, as visionary, heaven, and hell, and all the awful realities of eternity ; which denounces frequent and repeated prayer for mercy as an *insult* to God ! And on *this creed*, according to which you presumptuously attempt to face down christianity and every appearance of religion, lay your hand on your heart, and in a serious moment lift your eyes to God, and say, *this is my creed*. I hope you cannot, I hope you dare not ; I presume your own conscience, that monitor of God placed in your bosom, will restrain you.

Take up, then, your bible, and read it candidly, and prayerfully, like a rational and honest man. You have abilities and

opportunities to search its contents, to trace its doctrines and precepts, and to examine and weigh the evidences by which its inspiration and truth are supported. Do not stop short at the reading of a few chapters, and pronounce the whole folly and delusion as prejudice would dictate : but read it through, and attentively, and call to your aid the writings of men who, in different ages, have appeared in its defence. The subject, on which I treat is serious, is momentous, is of everlasting importance to you, as well as others : and I earnestly request you to consider and treat it accordingly now, in season, before it shall be for ever too late. I do not *urge* you to this because of particular gratification to myself, though it would certainly afford me pleasure to see you brought to that state of gospel humility and brokenness of heart for sin, which you spoke of at my house with contempt. If brought to it you said "you should despise yourself." I do not urge you to this to relieve the solicitude and anxiety of your christian acquaintance and connexions, who deeply lament your avowal of such sentiments ; though they would doubtless rejoice to behold you a believer in Christ, and a stable friend of the christian religion. I do not urge you on account of your happiness and usefulness in this life, though it is an unquestionable truth, that the christian in the present world is incomparably more happy in himself, and more useful to others than the infidel. But I urge you, sir, for the sake of *Christ*, for the sake of the *gospel*, for the sake of your own everlasting

salvation. The soul is valuable; its life is precious; it is of more worth than thousands of worlds. Consider the providential kindnesses, which have attended you from the morning of your life; consider the christian light and privileges, which have waited upon you in ripening years; and then suffer me to beseech you by the tender mercies of God, that you no longer reject and despise the holy gospel. Shall I point you to the bed of dying infidels, and place before you the bitter remorse, the agonizing fear, the awful despair which often seize them, at the close of a life spent in open hostility to Christ and his word! Look forward, sir, and only admit the *possibility*, that there *may be* a judgment when sinners shall be found on the left hand—that there *may be* a place of punishment designed for the wicked, where despisers of the gospel shall wonder and perish; and see if your reason, judgment, conscience, and safety, do not unite their voice with the command of God, and call on you to search the scriptures, embrace their truths, and receive with meekness the word of life, that your soul may be saved in the day of the Lord Jesus.

I have little more to say on the subject, though my earnest solicitude, I trust, will remain. In what manner you will receive this letter, and what effect it will have on your mind, it is not within the province of human foresight to determine. But this will be regulated according to the government of that infinite God, “in whom we live, move, and have our being.” If, however, the Lord, in sovereign mercy, should render it influen-

tial in bringing you to the conviction and cordial reception of the truth as it is in Jesus, I am persuaded you will never think it either untimely or unkind, but seasonable and friendly. But if otherwise, if your present views of the subject should continue, if your sentiments of christianity, and your feelings toward its friends and advocates should remain as they were at our last interview; it is not difficult to foresee how you will treat the present communication and its author. For a spirit of infidelity, which has acquired an uncommon boldness, is completely prepared to consider a real friend, as the worst enemy; to call seriousness and plainness, superstition and abuse; to denounce love and faithfulness to the souls of men, as weakness and enthusiasm.

To the Editors of the Panoplist.

GENTLEMEN,

If you think the following observations on the *evil of sin*, worthy of a place in your useful publication, you will be pleased to insert them.

THE Divinity of Christ is questioned, by some, on the ground that the evil of sin is not so great as to require that He should be any thing more than a creature, in order to accomplish all the ends, for which he came into the world. Hence it must be an inquiry of no small importance, whether sin be an *infinite evil*.

The following observations may assist, in forming an opinion on the subject, viz.

1. Sin derives some degree of aggravation from the consideration of the infinitely high and glorious character of Him, against

whom it is committed. It will generally be allowed, that an offence committed against a superior is more criminal, than the same thing would have been, had it been done against an equal; that it is more criminal, for instance, in a child to insult his father, than to insult one of his inferiors in the same manner. There was a greater degree of turpitude, in mocking the Lord Jesus and spitting upon him, than there would have been in doing the same thing to one of his disciples. So, also, it must be more criminal to disobey God, than to disobey the commands of civil rulers. On this principle, Peter and John, when forbidden by the Jewish high priest and rulers to speak any more in the name of Jesus, replied, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." It must be more criminal for us to prize our own honor and interest above those of our Maker, than to prize them above the honor and interest of a fellow mortal. These views of things naturally result from the apprehensions we all have, of superiority in the divine Being to any and all creatures.

Hence it must follow, that the higher conceptions we have of God, of the greatness of his being, and the glory and worth of his character, the greater evil will there appear to be in sin.

This being so, it must follow, that, as our conceptions of the glory, the worth, and excellence of the divine character, increase, the evil of sin will, in our view, also increase. And, as the powers of our minds, and our knowledge increase, the more highly

shall we necessarily think of the glorious God. But the time never will, nor can come, when the divine character will cease to rise in the views of creatures; more especially, in the views of those, who are monuments of his saving mercy. Of course, the time can never come, when all the evil and malignity of sin will be discovered by creatures. As the whole worth of the divine character can never be seen or comprehended; no more will the whole demerit, the whole evil, and turpitude of sin. When it is said, that sin is an *infinite evil*, what more can be meant, than that its evil is so great, that the whole of it will never be seen and comprehended by creatures? And what impropriety can there be, in speaking of it as an infinite evil, when it is manifest, that no created mind can ever arrive at a perfect knowledge and comprehension, of all the evil there is in it? But,

2. If we estimate the evil of sin by the natural evil it tends to produce, and which it would in fact produce, were not its effects restrained and overruled by a superior power, we must unquestionably consider it as an infinite evil. Sin, if not restrained and overruled by a superior power, would necessarily disturb the peace, and destroy the comforts of creatures. Could it appear there was no power to restrain and prevent the natural effects of sin, all confidence in God must, at once, cease. If the ground of confidence in him be taken away, the foundation of all comfort is, also, taken away. Restraints are taken off from creatures—and the righteous, so long as any such remain,

will lie at the mercy of the wicked. Thus manifest is it, that sin would put a final end to the happiness of creatures, were there not a Being, at the head of the universe, of almighty power and infinite goodness to prevent it.

We may observe, further, that sin has as direct and strong a tendency to destroy the happiness of God, as that of creatures: and, nothing but his infinite power and wisdom prevent it. For, if the Deity could not govern his own world according to his will, and so as to subserve his own glorious purposes and designs; if he could not cause the wrath of man to praise him, and the remainder thereof restrain, his happiness would immediately be at an end. Christ's kingdom

would fall to the ground; and he would never see of the travail of his soul and be satisfied. And all the felicity and joy, which will be the effect of his coming and glorious work, would be eternally lost; and, universal disorder, confusion, and wretchedness for ever prevail.

That which would naturally and necessarily produce all these effects, if not restrained by almighty power—*That*, the whole evil of which can never be seen and comprehended by a finite mind; may, with the utmost propriety, be considered and spoken of as an *infinite evil*. *That*, which is, in its nature, subversive of *infinite good*, must, of necessity, be infinitely evil.

W.

SELECTIONS.

ON THE IMPORTANCE OF RELIGION.

THERE are three things which, from a regard to our own welfare, we should labor to attain:—An interest in the divine favor, preparation for the heavenly blessedness, and the present enjoyment of the comforts of religion. All these things are inseparably connected; no one of them can be possessed but in conjunction with the others; by no man is any one of them truly desired by whom either of the others is lightly esteemed.

An interest in the divine favor may now be secured; the glorious and blessed God, in whose hand our breath is, and whose are all our ways, has been provoked to anger by our innumer-

able offences; and by the foreboding fears with which the minds of sinners are haunted, and the judgments which have been executed upon the guilty, as well as by the express declarations of his word, his purpose of wrath is revealed from Heaven against all ungodliness and unrighteousness of men. Now, if God be our enemy, who can shield us from the effects of his displeasure?—the mightiest creatures must be instantly crushed by his ponderous arm. We must eternally sink miserable, helpless, hopeless, under his vengeance; but God, though able to destroy, is waiting to be gracious! Much as we deserve to

be made monuments of his wrath, he is ready, through the mediation of Jesus, to receive us into the arms of his love !

A few moments may dissolve our relation to this lower world. But what must thus become of our immortal souls ?—Shall they be received into the world of glory ? or shall they be doomed to the regions of woe ? shall they become the companions of holy angels, or the associates of accursed fiends ?—If at death we be found endowed with righteousness and true holiness, with faith unfeigned, with love undissembled, we shall be allowed immediately to pass into glory, and be received in heaven with universal plaudits ; but if, at the termination of our earthly career, we be found destitute of these excellent endowments, we must be thrust into the pit. For an unholy creature heaven would be a most unsuitable abode ; the introduction of an unholy creature into heaven would darken its glory, would disturb its harmony, would embitter its bliss. An unholy creature would be equally unfit for mingling in the society, for engaging in the exercises, and for partaking of the pleasures of the high and holy place. The glorious presence of God and of the Lamb, would have no tendency to command his esteem, to bend his stubborn will, or to win his carnal heart. The wonderous scene which would be unfolded to his view, would only serve to irritate his corruptions, and increase his hatred. The presence of objects so contrary to his inclinations, would raise such a tempest of agonizing emotion in his soul, as would render him, amid ineffable

delights, completely wretched. But preparation for the heavenly blessedness may now be obtained ; the vilest sinner on earth may hope to become, through the power of divine grace, mete to be a partaker of the inheritance of the saints in light.

The human soul has capacities of enjoyment which this world will never be able to fill up. They who have possessed the most ample portion of worldly good things, have been constrained to acknowledge with Solomon, that all is vanity. Men are incessantly seeking the possession of happiness ; but happiness still eludes their grasp. They seek it in sensual gratifications, more gross, or more refined ; in the tender relations and soothing intercourse of domestic life, in the pursuits of business, in the investigations of science ; or by resorting to numerous and mixed assemblies ; but how much soever their hopes may be sometimes flushed, disappointment ultimately attends them in all their steps. There is still something better than all that they have yet experienced, for which they pant, but which they never enjoy. The end of all their researches is invariably found to be labor and sorrow ; but there is a river of strong consolation, the streams of which make glad the city of God. Pure and undefiled religion is always accompanied, less or more, with solid peace, and with tranquil, if not with rapturous joy. While walking in the path of commanded duty, God, in a gracious and sensible manner, draws near to the souls of his people, and admits them, in some measure, to enjoy the unspeakable endear-

ments of his love. He puts gladness into their hearts, more pure and more abundant than worldlings experience when their barns are full, and their vats overflow.

All who reflect on these three great objects of pursuit, must be convinced of their immense importance: and the more we contemplate them, their immense importance will become the more apparent. Of all the other objects that solicit our attention, which can be reasonably allowed to come into competition with them? If these be secured, we may exult in the midst of all those evils which are dreadful to flesh and blood, and in the face of Death, arrayed in all his terrors. If in these we be unable to claim an interest, we have reason of perpetual alarm, what advantages soever may otherwise promise to promote our joy. What is a man profited though he gain the whole world, if he lose his soul; what a joyful reception therefore should the gospel universally obtain! With what persevering diligence should its ordinances be improved!

But do all to whom the gospel comes give it such a cordial reception? Would to God that this were indeed the case! Few, when compared with the number of those who are otherwise minded, receive the truth in faith and love. Many treat the gospel with avowed insult; they regard it with contemptuous indifference, as a childish, or at best, a cunningly devised fable! Their minds, blinded by Satan, cannot admit the beams of that light which hath shined from above; their hearts, wedded to vanity, will not renounce these objects

of their delight for peace with God and the joys of Heaven! Resolved not to obey the gospel, they keep themselves at a distance from those places, and from that society in which its sound might be obtruded on their ears. They studiously gather objections to its heavenly origin, but attend not to the accumulated evidence by which its truth is directly supported; and their endeavors to fortify themselves in infidelity, are often crowned with lamentable success! they become, through the deceitfulness of sin, abundantly confirmed, at least during the continuance of health, in their irreligious principles: they learn to deride all attempts to convince their understanding, to awaken their hopes, or to alarm their fears!

All who call themselves Christians, profess to be persuaded of the immense importance of these things; and acknowledge that they should chiefly fill their thoughts, engross their affections, and employ their time. But does the practice of the greater number of them correspond to their professed persuasion? Do these things engage and occupy their minds when they sit in the house, and when they walk by the way, when they lie down, and when they rise up? How shall the truth be declared? Be astonished, ye Heavens! and tremble thou Earth, to behold the indignity with which the gracious overtures of the eternal God are treated by the worms of his footstool!—they behave just as if they had been contriving how they might most provokingly pour contempt upon the blessed

gospel and its glorious Author. They hear the word of salvation with frigid indifference. Every thing besides, may in its turn engross their attention : religion alone, the 'one thing needful,' is uniformly disregarded.

Ye worse than triflers, what madness possesses you ? Is salvation the only thing which is unworthy of your care ? Are ye alike insensible to the allurements of love, and to the terrors of wrath divine ? Are the pleasures of sin, which are but for a season, the only objects worthy of regard ? Will ye continue to sport unconcerned in the beams of vanity, till the day of grace be past, and your souls irrecoverably perish ? will ye not be wise in time ? You are wasting away with an inveterate distemper, which threatens every moment to cut you off ; and will you not apply to the great Physician, who is able to expel disease from your frame, and to impart to you that delightful ease of heart, to which you now are strangers ? Behold, now is the day of salvation !

Even among those who are in some measure impressed with a sense of this importance of things divine, what criminal negligence prevails ! What indolent desire and feeble endeavors after the blessings of salvation ! how remiss are they in their efforts to enjoy an assured interest in the divine favor, obvious meteness for the world of perfection, and an abundant measure of religious consolations ! Where is that complete engagedness of soul in religion which might be expected in all its votaries ? Where is that holy circumspectness of conduct which should appear in

those who know something of their own imbecility, and of the bewitching allurements which menace their safety ? And if these things be not found in us, can we free ourselves from the charge of criminal negligence ? Is there an individual among us all who can say, "I am guiltless ?" Negligent indeed, we may not all be to the same degree, but we may all be sensible how deeply a tendency to spiritual negligence is rooted in our nature. Be ashamed, ye who suffer yourselves to be overcome by spiritual negligence ! — grieved that your heaven-born souls should be so prone to cleave to the dust ; labor to impress your mind more deeply impressed with a sense of the incomparable worth of spiritual and heavenly blessings. Call to mind that ardent longing for God that holy carefulness to please him, that holy fear of offending him, which you felt at an earlier period of your christian course. Was it not then better with you than now ? The peace of God which passes all understanding, kept your hearts ; your souls were cheered with the hope of immortality. 'But how is the gold become dim ! how is the most fine gold changed ?' How different is the appearance which you now exhibit to the eye of conscience and of God ! Your negligence has eclipsed the glory of religion in your souls, and deprived you of all its joys. How much do ye now suffer from the inroads of dissatisfaction, and anxiety, and fear how often are you constrained to cry out with Job, "Oh that I were as in months past ! Remember therefore from whence

you have fallen, and repent, and do the first works ; let all your energies be exerted to redeem the time. It is now high time to awake out of sleep ; " for now is your salvation nearer than when you believed." And doubt not but that, through the blessing of God upon the means of his own appointment, you may yet retrieve all that you have lost ; and that your progress in faith and hope, and holy joy, may even greatly exceed your former attainments.

But let those of the children of Zion, who are in some measure diligently engaged in working out their own salvation with fear and trembling, go on and prosper. Never remit your diligence till you arrive in the land of eternal rest ; forgetting those things which are behind, and reaching forth unto those things which are before, be continually pressing towards the mark for the prize of the high calling of God in Christ Jesus. Every new attainment in religion will be accompanied with new delight, and will make your farther progress more rapid, and more easy ; and you may in this manner indulge the joyful hope of having an entrance ministered unto you abundantly, into the everlasting kingdom of our Lord and Savior Jesus Christ. ' Wherefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.'

Evan. Mag.

ON OUR LIABILITY TO SUDDEN DEATH.

THE liability of man to sudden death, is doubtless one of

the means by which Providence intends to keep alive in us the sense of eternal things. The most healthy persons are peculiarly subject to the more violent disorders, and they also are most exposed to a variety of accidents. These are the men who fall in war, and encounter the perils of the sea ; who visit unhealthy climates, and die under the disorders which so much abound there. These also, it is to be feared, are the men who are the least disposed to religion. If it should happen to any of these hale and thoughtless persons to cast an eye on the present paper, I would entreat them for once to consider seriously the subject of which it treats. A little meditation upon it will not bring Death the nearer, and it may serve to lessen the dread of this king of terrors, whenever he shall actually approach.

Death, in one sense, comes suddenly upon almost all : I mean, that however slowly it may advance, however plain and full may be the notice which it gives, few dying men are inclined to believe that it is extremely near. We feel our health decay ; but our friends are perpetually telling us of some one who has had exactly the same symptoms of decline, and has recovered. We have manifest tokens of a speedy departure ; but our physician deems it necessary to sustain our spirits, and endeavors to cheer us in proportion as our danger is become plain and imminent. We entertain, at the most, only a slight suspicion of the true state of the case. We lose our faculties before the secret is fully disclosed to us ; and perhaps the opportunity is scarce-

ly given even to cry out, "the Lord have mercy on our souls."

Such being the common course, it cannot be improper to suggest to the living, and more particularly to those who are presuming on their health and strength, a few means of preparation for that sudden death to which we are all so evidently and so constantly exposed.

The first point on which I shall touch is, the making of a will. It is surprising that this act of prudence, and indeed of justice, should so often be neglected. The mode of bequeathing our property should be religiously considered. How many are there who chiefly consult their ambition or their foolish partiality in drawing up this solemn instrument? "I commit my soul," say they, "to the hands of God"—"and my money," they might add, "to the hands of one already overloaded with wealth, which causes him to riot in luxury; or to some flatterer of my person, some favorer of my vices, some one by whom I have been through life agreeably deceived; and this I do in sure and certain hope of life everlasting."

A second suggestion which I would offer, respects the orderly settlement of our general affairs. It is the part of a wise man, never to let his concerns fall into a state of confusion, out of which no man can extricate them but himself. "Set thy house in order, for thou shalt die and not live," is an expression which will bear to be construed literally. Some men never know the trouble which their own negligent, desultory, and idle habits in this respect occasion. What

a laborious work is often that of an executor! How large a portion of the concerns of men of large fortune is thrown into chancery after their decease, on account of the obscurity which involves them! What family disputes, what animosities, what disappointment and distress, what doubt and suspense, what unnecessary labor and turmoil, arise out of this cause!—I say unnecessary, because a few hours of prudent consideration and patient industry in the deceased, would have saved as many months of anxiety and toil in his successors. We have no right thus to tax posterity. Let our bills then be punctually paid. Let there always exist a list of our debtors and creditors, and a general inventory and estimate of our chief property. Let there be a periodical statement, upon paper, of the whole of our income and expenditure. Let our title deeds and other securities be in their proper places. Let all engagements, which we are in honor bound to perform by ourselves or our executors, be reduced to writing. And let there be no papers kept by us, which either charity, prudence, or general propriety ought to have led us to destroy.

A third hint which I would give, is, that restitution should be made to as many as we have injured, before either death arrives or a dying hour approaches—I use the word restitution in a large sense. There are few, probably there are none, whom we have wronged in their property; there may be many, nevertheless, whose interests we have unjustly prejudiced, whose reputation we have unfairly lessened,

whose faults we have more or less exaggerated, whose kindness we have inadequately returned. There may be some whom we have peevishly or too hastily assumed to be our enemies, and against whom we have fancied that we have only been protecting ourselves by becoming enemies to them in our turn. Let us endeavor, while we are in life and health, to do *justice* in points like these. Let us not die being in this sense in debt to any one. Our pecuniary debts will be discharged by our executors; but if we die, leaving this species of debt, it will be never paid.

Fourthly. I would add, that we are called by our christian profession to do much more than justice to our neighbor: we should even forgive his wrong. How blessed a thing is it to die being in this important sense in debt to no man, but leaving many men in debt to us; having pardoned freely the injuries which we had received, and having inflicted no injuries, without having endeavored at least to make full restitution! Let us beware, on this ground, of long protracted controversies and quarrels. "Let not the sun," said the apostle, "go down upon your wrath." Perhaps that very night, in which you fail to lay aside the anger of the preceding day, may be the night of your sudden departure into the presence of God. It is required of all who are partakers of the Lord's supper, that they shall be in charity with all men; otherwise they shall not presume to eat of Christ's flesh and drink of his blood. How much more necessary is it to be in charity with all men before we go to taste of that fruit of the

vine, of which we hope to partake together with Christ himself in his kingdom above; before we join the general assembly and church of the first born, whose names are written in heaven! The believer may prepare himself, by the special exercise of forgiveness at regularly returning seasons, for the table of his Lord on earth: but he may be called by a sudden voice to the heavenly feast. Let us, therefore, be always ready to meet the Bridegroom; for we know not at what hour the Lord may come. Let us be in the exercise of faith and hope, and, "above all things, let us have fervent charity among ourselves."

I proceed, fifthly, to urge a general moderation in our affection to the things of this life. The men of the old world were swept off in the midst of their planting and building; they married and were given in marriage, they ate, they drank, until the flood came and destroyed them all. It is an awful thing to be carried away while enjoying the full relish of even allowable gratifications. "O David, David," (said Dr. Johnson to his friend Mr. Garrick, while walking in Mr. Garrick's beautiful garden at Hampton,) "these are the things which make death seem so terrible." Christianity as clearly inculcates sobriety of mind as to all worldly enjoyments, as it does abstinence from gross vices. "But this I say, brethren, the time is short. It remaineth that both they that have wives be as though they had none, and they that weep as though they wept not, and they that rejoice as though they rejoiced not, and they that

buy as though they possessed not, and they that use this world as not abusing it ; for the fashion of this world passeth away."

Contemplate that envied individual. He has succeeded in all the objects of his ambition. He has increased his fortune, raised his fame, established his family, enlarged his influence on every side, and multiplied his creditable connexions. He is living in no vice ; he is a decent friend even to religion. But his mind is occupied in still adding house to house, and field to field ; in admiring the foundation of worldly prosperity which his early wisdom had laid, and in raising still higher the splendid superstructure. There is, as yet, no sensation of weakness in his frame, no paleness in his cheek ; his conscience is easy and his sleep is sound ; he renders, he says, to every man his due, and he diverts some little part of his ample revenue to the poor and needy. He looks with complacency on the minute good which he is doing, but with still higher satisfaction on the multitude of dependents who obey him, of humble friends who solicit his favor, of rich and great men who admit him into their circle and call familiarly at his door. He fills a large space in his own eye, and in the eye of those around him ; and his heart is distended with joy, while he contemplates his still increasing honors, possessions, and enjoyments : " Is not this great Babylon that I have built ? " --- I would not pronounce a severe sentence against any man ; I would, nevertheless, say to every such person (and what prosperous individual may not be

included in the admonition ?) Take heed lest " thou in thy life time shouldst receive thy good things ;" --- take heed lest the sum which thou art giving to the poor should be only like the crumbs which Lazarus gathered from the rich man's table ; ... take heed lest thy heart should be overcharged, if not with surfeit and drunkenness, at least with the cares of this world ; and so that day should come up on thee unawares. The day of true glory to the Christian, is not that in which he shines here below above his earthly fellows ; it will be that in which he shall appear in white raiment before God, holding a palm in his hand, in token of his having when on earth gained the victory over the world. Alive to the dangers of his station, knowing how " hard it is for a rich man to enter into the kingdom of heaven," he is ever jealous of himself ; and amidst all his earthly prosperity feels that he carries about with him a body of sin and death. He desires to escape from the temptations to which his wealth exposes him ; from the allurements of the flesh, from the temptations of the world, from the mob which is ever attempting to surround him --- the mob, I mean, of selfish, flattering, eager, worldly minded men. --- " Oh præclarum illum diem, cum ex hâc turbâ præficiscar." --- To such a character, sudden death is only sudden deliverance.

Acquaintance with God is another important point, which must be mentioned. Many persons think that they sufficiently prepare for death, by performing (it matters little, according to them, from what principle,) a

the proper duty of their station. Duty to God enters little into their thoughts. Even duty to man is very imperfectly comprehended by them ; and the little part of it which is understood, is very inadequately performed. They seem to themselves to do as well as their neighbors ; indeed, self-love suggests that they do better. They do not disbelieve the gospel ; they have not examined it sufficiently to make them disbelieve. They incline to the doctrines of their church, because competent men having declared them to be true : it is the part of modesty to adopt the received system of orthodoxy. After all, however, their chief reliance is this, that their life is good.

"He can't be wrong, whose life is in the right."

They occasionally hear of some doctrinal points, but into these they do not take the trouble of entering. "If," (say they, for example) "when I arrive in the world of light, I shall find that the doctrine of the atonement is true, my good life on earth will, as I trust, entitle me to a share in the benefits of that atonement. If the tenet shall turn out to be false, my good life, in that case also, must be the means of saving me. Much thought upon the subject is therefore unnecessary." Moreover they are continually occupied ; they have their family affairs to manage, their company to entertain, their profession to attend to ; and human nature, they add, requires also some recreations. God, they trust, will not condemn them for having been no great theologians ; he will make allowance for their circumstances,

and will afford to them their share in the common mercies reserved for his creatures, even though he should not exalt them to the highest place in heaven.

Our liability to sudden death is one, perhaps, of the most awakening topics which can be set before such persons. Is it not an awful thing for a man to appear before his eternal Judge —a man who perhaps has applied his mind to the whole circle of human sciences—without having ever exercised his thought either on the laws of God, on the nature of his government, or the means of salvation which the divine wisdom has provided for the sons of men, and has expressly revealed from heaven ? I would ask the person whom I have described, the following questions : Is it not possible that the atonement for sin, in which you scarcely know whether you believe, might, if duly contemplated, become the means of opening to you a new view of your whole condition ; of discovering to you that natural corruption of man, which it so necessarily implies ; of softening your hard heart, and attracting your affections to God and religion ? Might it not thus supply powerful motives to virtuous action, and thus conduce to that good life which you acknowledge to be necessary ? May not, therefore, a lively faith in this doctrine, a doctrine which implies the renunciation of that confidence in your good works to which you are inclining, be appointed by God to be the very instrument of your salvation ? Again : May you not err, as I have indeed already intimated that you are likely to do, as to the na-

ture and extent of your true duty ; and is there not a sober study of divinity, which would introduce you to a better acquaintance with it ? You plead the urgency of your worldly business ; but may not that which you call business, be fairly denominated ambition ? May not your prudence be covetousness ; your professed regard to your family, modified selfishness ; and is not that degree of abstraction which religion promotes, the best remedy for all this self-deceit, and the most effectual protection against it ?— But above all I would ask, Whether you would wish to meet God face to face, without having ever seriously contemplated his nature and his perfections ? Are you ready for sudden death ? Would you on this very night venture your eternal interests on the soundness of your reasonings ? And here let it be remarked, that if the Scriptures are true (and you are by no means prepared to deny their truth,) the plea which you set up will not serve you ; for they continually represent an acquaintance with God, with Christ, and with his gospel, as necessary to salvation. They denounce “ Vengeance on them that know not God, and obey not the gospel of Jesus Christ.” They identify the careless person with the unbeliever. The man who turns from the offer of the gospel, though it be only “ to his farm and his merchandize,” is represented as having no part in its blessings. You may go to public worship, it is true ; but you worship like the Athenians, “ an unknown God,” until you begin to give your mind to the

revelation of himself which he has afforded to you.

How happy, on the other hand, is the man who has acquainted himself with the great objects of faith, and, to borrow a Scripture expression, “ both knows God,” and is known of him ! His heart is fixed, trusting in the Lord. “ Whom,” says he, “ have I in heaven but thee ; and there is none upon earth that I desire in comparison of thee.” When he contemplates the dissolution of the body ; when he hears of sudden deaths around him, and reflects that his own departure may perhaps be equally abrupt and unexpected ; he is able to say, “ Lord, I have loved the habitation of thine house, and the place where thine honor dwelleth.” I have delighted myself while on earth in frequenting thine holy temple. I have hallowed thy Sabbaths. My private supplications have also, day by day, been devoutly made unto thee. On thy law, indeed, have I meditated both day and night. In the intervals of wakefulness on my bed, my thoughts have often turned to heavenly things ; and amidst my occupations in the world, thou knowest that my heart hath frequently addressed thy throne for grace to enable me to fulfil the whole extent of my duty. Thou knowest, also, that I have done good to my fellow creatures for thy sake ; that in feeding the hungry, in visiting the sick, I have remembered that I have been thy steward ; and that I have not been eager to lay up for myself a treasure on earth, because I have looked to a treasure in heaven, where I have placed my heart also. I feel,

nevertheless, that I have greatly sinned against thee. Many have been the transgressions of my youth, and many those even of my best days. Many have been the errors of which my fellow creatures have known, and many those of which thou, and thou only, hast been the witness. But I have learnt to understand something of the riches of thy grace, and to look my own numberless iniquities in the face, knowing that if I confess my sins, thou art faithful and just to forgive me my sins, and to cleanse me from all unrighteousness. I have often meditated on the great work of my Redeemer. I have learnt, I trust, 'to know him,' and the benefit of his death, 'and the power of his resurrection ;' and, firm in the faith of Christ crucified for me, I am ready to obey thy summons to the eternal world, by whatever messenger it may be sent, and even in the most unlooked-for moment. 'I will walk through the valley of the shadow of death, for thou art with me ; thy rod and thy staff, they comfort me.' I am now, indeed, in the midst of life, but I know that I may be laid low even in a moment. 'All the days of mine appointed time I will wait, till my change come.' If it be thy will to send infirmities which shall announce to me the gradual approach of death, continue to me thy wonted consolations, and take not thy Holy Spirit from me ; but if thou shouldst see fit to call me by a sudden stroke, accept, for my Savior's sake, that repentance in which I daily exercise myself, and receive, O Lord, that soul which thou hast redeemed."

Ch. Ob.

VOL. II. New Series.

HINT TO MINISTERS.

Messrs. Editors,

THE following extract from Bogue's History of the Dissenters, contains excellent remarks on the duty of some ministers, whose situation exposes them to controversy. As it contains "a Word in Season," I should be much gratified if you would give them a place in your valuable magazine.

CLERICUS.

"WERE this divine pattern" (that of the Holy Scripture) "constantly before the eyes of every minister of the gospel, to observe and copy, what improvement should we observe in their discourses ! That it should be held up before the face of those who are engaged in controversy, is peculiarly necessary, as they are in imminent danger of having their minds turned aside from the purity and fulness of evangelical truth. It is needful too for the preacher, who lives in the place where the dispute is carried on, though he himself may take no active part, as the error designed to be overthrown may have extended its ravages into his flock, and as his own mind is also in danger of receding to the opposite extreme. If the persons appear to verge to the Antinomian system, let him preach the riches of divine grace, and all the peculiar doctrines of the gospel, as fully as he possibly can. If, on the contrary, they run into what is called the legal and self-righteous scheme, and seem to overlook the great principles of the gospel, let him not be afraid to bring forward and enforce the duties of christianity, and the commands of God ; but let him inculcate them with as much earnestness and force as it is in their power to do. Let

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this difference however be seen between *him* and *them*; instead of confining himself to one part of divine truth, and nearly forgetting the other, let him, according to the pattern shewn him in the sacred Scriptures, diligently attend to both.

“While he enlarges with cordial delight on the doctrines of grace, let him display their sanctifying influence on the heart and life of the disciple of Jesus; insist on the absolute necessity that these effects should be produced; and maintain that where they are not produced, it is an evident proof that the doctrines are neither believed nor understood.

“When, like a faithful minister, he changes his theme, and treats on the duties and virtues of the christian life, and presses them home on the hearts and consciences of his hearers, let him distinctly point out their connexion with christian principles,—their dependence on the doctrines of the gospel,—the manner and spirit with which they are to be performed.—and the absolute necessity of divine influence on the soul in order to render man’s obedience agreeable to the nature of God, and acceptable in his sight. By this method, errors, which threatened ruin, will most probably be arrested in their progress, and in time banished from the place. At any rate, whatever may be the issue, it is the way in which God has commanded his servants to act; to which therefore they ought carefully to attend. Should they, instead of observing the divine direction, follow the bias of the heart and lean to the opposite side, the error which they wish to oppose will gain ground;

the souls of the people will be injured from not having the whole counsel of God presented to their view; and an error directly contrary to the other be unhappily generated.

“From such beginnings, without any design to mislead, but merely to guard against erroneous opinions, the purity of the gospel has, in many places, been gradually lost.”

FRAGMENTS.

....

HEART-searching preaching, where it does not convince, is sure to offend. Nothing is so cutting to an unrenewed heart, especially where there is a decent outside, as to have its rottenness exposed, its refuge of lies swept away, and the pillow of forms, whereon it was sleeping, removed from under the head. Whosoever attempts this must expect to see the old man rise and fume, since to approve the real Christian, and the real truth, would cause the Pharisee to condemn himself.

IN most cases, we ought to weigh our intentions, before we put them into execution, to see whether we run any risk in offending God in what we are about to do; but where our fleshly lusts are concerned, it is quite otherwise: the less we argue and deliberate, the better. Whilst we are debating, our passions are kindling, so that reasoning with ourselves here, is like flinging oil upon fire in order to extinguish it.—But flight and prayer are special helps.

WATCHFULNESS will not avail without prayer, nor prayer without watchfulness. *Watch and pray saith our Lord.*

To a believing soul there is something wonderfully sweet in viewing all his trials, troubles, afflictions, temptations, deserts, spiritual conflicts, ups and downs of every kind as ordered of God for his good ; decreed to come upon him just at such a time and place as his heavenly Father's wisdom sees fit and meet ; to remain with him just so long and not a single moment longer than till they shall have answered some

salutary purpose for his soul's good ; that however sore and grievous these things may be to flesh and blood, however thwarting to his own will and wishes, yea however contrary to what he would judge to be for his spiritual welfare ; yet he who ordereth all things after the counsel of his own will, causeth them to work together for his good, and that they are all the effects and emanations of infinite wisdom, infinite love, and infinite power united to accomplish his salvation in the way that shall be best for him, and most for his heavenly Father's glory. *Sir R. Hill.*

MISCELLANIES.

THOUGHTS ON RELIGIOUS MELANCHOLY.

As the opposers of evangelical truth are fond of ascribing numerous instances of insanity to religion, the following strictures on the subject, though penned on a particular occasion, in order to counteract a base and malicious charge, may be generally useful, and are therefore inserted.

‘ As many persons talk of Religious Madness and Religious Melancholy who, I am persuaded, know nothing of the matter, I think it my duty to make a few observations on the subject. I have known several patients who have appeared, some suddenly, and others gradually, to be seized with a species of religious horror,—despairing of salvation,—distrusting divine Providence,—asserting that they had committed sins which could never be forgiven, who had never previously appeared to be under religious impressions. In these

cases, friends have often interposed, procured visits to them by religious people, and perhaps have taken them to hear different ministers, whose mode of preaching was supposed to be well calculated to dispel gloomy apprehensions, and excite religious confidence. The use of these means has appeared, for a time, to answer the desired end ; but speedy relapses into ‘ a fear of immediate judgments,’ or ‘ of being reduced to beggary,’ &c. have taken place ; so that all hope of restoration to mental sanity has been cut off. In

these cases, attempts at suicide have been resorted to by the unhappy sufferers ; and, when not closely watched, they have succeeded in putting an end to their lives. Others, by proper care and *medical* treatment, have recovered ; and have been completely restored to their former soundness of mind, and to their station in society :—and, what has been peculiarly remarkable in the cases of those who have recovered, is, they *emerged* precisely as they *immersed* : for, as before their seizure, they were, like too many in the world, quite unconcerned about religious matters, so, on their recovery, the inquiry after salvation, and the sense of their sinfulness, ceased with the removal of the hypochondriac affection, and they became precisely what they were before ; so that the whole of their indisposition seemed to have been a perfect *parenthesis* in their lives, partaking of nothing that preceded,—of nothing that followed after.

This indisposition, because it assumes a religious aspect, has been injudiciously ascribed to *religion*, with which it has no kind of affinity or concern, as the preceding and succeeding circumstances sufficiently evince ; and I am persuaded, from my own experience in medical practice, that in ninety nine cases out of a hundred, no religious impressions, no true or false views of any Scriptural doctrine, have any thing to do in the business ; and, that whatsoever is felt or expressed on *this subject* by these hypochondriacs, should be considered merely as the symptoms by which this almost non-de-

script disorder may be ascertained, but no *cause* whatever of the complaint.

‘ I have only further to observe, that this disorder almost invariably exhibits the same symptoms ; and these are fairly reducible to two points, *Despair of temporal support*, or *Despair of final salvation*. I am sorry to find that, in many instances, this is treated as a *spiritual* disease, which may yield to consolatory exhortations drawn from the mercy of God, &c. But from the fullest means of information, through an extensive acquaintance with deranged persons, I can say (with the highest respect for the gospel of God, and all the consolation which may be legitimately derived from it) that they are utterly inapplicable to such cases : and that the *Medical Practitioner*, and not the *Divine*, is the proper person to be consulted.

‘ I would earnestly advise religious people not to be too forward to take cases of this nature out of the hands of *medical* men. I have known several, more remarkable for their zeal than for their knowledge or discretion, who have incautiously asserted, that the disorder was wholly of a religious nature ; and thus, its numerous fatal issues have been charged on religion itself, caricatured for the purpose, under the names of *Fanaticism*, *Enthusiasm*, &c. I need not say that it is perfectly disingenuous, as well as grossly absurd, to attribute to the *means* of cure, whether judiciously or injudiciously applied, the *disorder* which existed previously to that application, and for the removal of

which they were administered."

To the above judicious observations, may be added some further remarks on the same subject, by the Rev. Mr. Cecil, in his *Memoirs of the late Rev. John Newton*.—Having occasion to advert to the mental indisposition of Cowper, the poet, he states the following :—

" The malady, which seemed to be subdued by the strong consolations of the gospel, was still latent ; and only required some occasion of irritation to break out again, and overwhelm the patient. Any object of constant attention that shall occupy a mind previously disordered, whether fear, or love, or science, or religion, will not be so much the cause of the disease as the accidental occasion of exciting it. Cowper's Letters will shew how much his mind was occupied at one time with the truths of the Bible ; and at another time by the fictions of Homer ; but his melancholy, originally a constitutional disease,—a physical disorder, which, indeed, could be affected either by the Bible or Homer ; but was utterly distinct in its nature from the mere matter of either. And here, I cannot but mark this necessary distinction ; having been often witness to cases where religion has been assigned as the proper *cause* of insanity, when it has been only an *accidental* occasion in the case of one *already* affected.

" I have been an eye-witness of several instances of this kind of misrepresentation ; but will detain the reader with mentioning only one. I was called to visit a woman whose mind was disordered ; and, on my observ-

ing that it was a case which required the assistance of a physician rather than that of a clergyman, her husband replied,— ' Sir we sent to you, because it is a religious case : her mind has been injured by constantly reading the Bible.'—I have known many instances, said I, of persons brought to their senses by reading the Bible ; but, it is possible that too intense an application to that, as well as to any other subject, may have disordered your wife. ' There is every proof of it,' said he ; and was proceeding to multiply his proofs, till his brother interrupted him by thus addressing me ; ' Sir, I have no longer patience to stand by and see you so imposed on. The truth of the matter is this : My brother has forsaken his wife, and been long connected with a loose woman. He had the best of wives in her, and one who was strongly attached to him : but she has seen his heart and property given to another, and, in her solitude and distress, went to the Bible, as the only consolation left her. Her health and spirits at last sunk under her troubles, and there she lies distracted, not from reading her Bible, but from the infidelity and cruelty of her husband.'

Does the reader wish to know what reply the husband made to this ?—He made no reply at all, but left the room with confusion of face !"

The opponents of Evangelical religion will do well to remember, that the agonies of mind under which some persons have labored, who were unjustly called Fanatically Insane or Melancholy Mad, were occa-

sioned by their sense of moral turpitude, independently of any peculiar religious tenets newly embraced ; and they should also recollect, that our public hospitals and mad-houses are filled with patients of every class and character, with but *comparatively few* individuals oppressed by hypochondriacal delusions.

Evan. Mag.



DEATH OF HUME.

THE following admirable remarks on the death of the celebrated infidel, David Hume, are extracted from a critique on Ritchie's Life of Hume : in the Eclectic Review. ' His death,' as the Reviewer observes, ' will probably be admitted, and even cited, by infidels, as an example of the noblest and most magnanimous deportment in the prospect of death, that it is possible for any of their class to maintain : an example, indeed, which very few of them ever, in their serious moments, dare promise themselves to equal, though they may deem it in the highest degree enviable. It may be taken as quite their apostolic specimen, standing parallel in their history to the instance of St. Paul in the records of the Christians, ' I have fought a good fight,' &c.

' For a short time previous to his death, he amused himself with playing at cards, making whimsical legacies, and other trifling occupations. As an instance of his ' sportive disposition,' ' notwithstanding the prospect of speedy dissolution,' his biographer relates, that, when reading

Lucian's Dialogues of the Dead, he diverted himself with inventing several jocular excuses which he supposed he might make to Charon, and in imagining the very surly answers which it might suit the character of Charon to return to them :—" Upon further consideration," said he, " I thought I might say to him, ' Good Charon, I have been correcting my works for a new edition. Allow me a little time, that I may see how the public receive the alterations ?' But Charon would answer, " When you see the effect of these, you will be for making other alterations. There will be no end of such excuses ; so honest friend, please to step into the boat." But I might still urge, ' Have a little patience, good Charon : I have been endeavoring to open the eyes of the public. If I live a few years longer, I may have the satisfaction of seeing the downfall of some of the prevailing systems of superstition.' But Charon would then lose all temper and decency. " You loitering rogue, that will not happen these many hundred years. Do you fancy I will grant you a lease for so long a term ? Get into the boat this instant, you lazy, loitering rogue."

This anecdote is accompanied with the following just and striking reflections on the part of the Reviewer :—' 1st. Supposing a certainty of the final cessation of conscious existence at death, this indifference to life, if it was not affected (which indeed we suspect it to have been in part) was an absurd undervaluation of a possession which almost all rational creatures, that have not been extremely miserable, have

held most dear, and which is, in its own nature, most precious. To be a conscious agent, exerting a rich combination of wonderful faculties,—to feel an infinite variety of pleasurable sensations and emotions,—to contemplate all nature,—to extend an intellectual presence to indefinite ages of the past and future,—to possess a perennial spring of ideas,—to run infinite lengths of inquiry, with the delight of exercise and fleetness, even when not with the satisfaction of full attainment,—and to be a lord over inanimate matter, compelling it to an action and an use altogether foreign to its nature,—to be all this, is a state so stupendously different from that of being simply a piece of clay, that to be quite easy and complacent in the immediate prospect of passing from the one to the other, is a total inversion of all reasonable estimates of things; it is a renunciation, we do not say of sound philosophy, but of common sense. The certainty that the loss will not be felt after it has taken place, will but little sooth a man of unperverted mind, in considering what it is that he is going to lose.

2. The jocularity of the philosopher was contrary to good taste. Supposing that the expected loss were not, according to a grand law of nature, a cause for melancholy and desperation, but that the contentment were rational; yet the approaching transformation was, at all events, to be regarded as a very grave and very strange event; and therefore jocularity was totally incongruous with the anticipation of such an event:—a grave and solemn feeling was the only

one that could be in unison with the contemplation of such a change. There was, in this instance, the same incongruity which we should impute to a writer who should mingle buffoonery in a solemn crisis of the drama, or with the most momentous event of a history. To be in harmony with his situation, in his own view of that situation, the expressions of the dying philosopher were required to be dignified; and if they were in any degree vivacious, the vivacity ought to have been rendered graceful, by being accompanied with the noblest effort of the intellect, of which the efforts were going to cease for ever. The low vivacity of which we have been reading, seems but like the quickening corruption of a mind whose faculty of perception is putrifying and dissolving, even before the body. It is true, that good men, of a high order, have been known to utter pleasantries in their last hours;—but these have been pleasantries of a fine, ethereal quality,—the scintillations of animated hope,—the high pulsations of mental health,—the involuntary movements of a spirit feeling itself free even in the grasp of death, the natural springs and boundings of faculties on the point of obtaining a still much greater and a boundless liberty. These had no resemblance to the low and labored jokes of our philosopher, jokes so labored as to give strong cause for suspicion, after all, that they were of the same nature, and for the same purpose, as the expedient of a boy on passing through some gloomy place in the night, who whistles to lessen his fear,

or to persuade his companion that he does not feel it.

‘3. Such a manner of meeting death was inconsistent with the skepticism to which Hume was always found to avow his adherence; for that skepticism necessarily acknowledged a possibility and a chance that the religion which he had scorned might notwithstanding, be found true, and might, in the moment after his death, glare upon him with all its terrors. But how dreadful to a reflecting mind would have been the smallest chance of meeting such a vision! Yet the philosopher could be cracking his heavy jokes; and Dr. Smith could be much diverted at the sport!

‘4. To a man who solemnly believes the truth of revelation, and therefore the threatenings of divine vengeance against the despisers of it, this scene will present as mournful a spectacle as perhaps the sun ever shone upon. We have beheld a man of great talents and invincible perseverance, entering on his career with the profession of an impartial inquiry after truth, met at every stage and step by the evidences and expostulations of religion and the claims of his Creator, but devoting his labors to the pursuit of fame and the promotion of impiety, at length acquiring and accomplishing, as he declared himself, all he had intended and desired, and descending toward the close of life amidst tranquillity, widely-extending reputation, and the homage of the great and the learned. We behold him appointed soon to appear before that Judge to whom he had never alluded but with malice or contempt; yet

preserving to appearance an entire self-complacency, idly jesting about his approaching dissolution, and mingling with the insane sport his references to the fall of ‘superstition:’—a term of which the meaning is hardly ever dubious when expressed by such men. We behold him at last carried off, and we seem to hear, the following moment, from the darkness in which he vanishes, the shriek of surprise and terror, and the overpowering accents of the messenger of vengeance! On the whole globe there probably was not acting, at the time, so mournful a tragedy as that of which the friends of Hume were the spectators, without being aware that it was any tragedy at all.’

EXTRACTS FROM BISHOP HORSLEY’S CHARGE TO THE CLERGY OF THE DIOCESE OF ST. DAVID’S AT HIS PRIMARY VISITATION IN 1790.

THAT faith and practice are separable things is a gross mistake, or rather a manifest contradiction. Practical holiness is the end; faith is the means; and to suppose faith and practice separable is to suppose the end attainable without the use of means. The direct contrary is the truth. The practice of religion will always thrive in proportion as its doctrines are generally understood and firmly received; and the practice will degenerate and decay in proportion as the doctrine is misunderstood.

RELIGION and science are very different things, and the objects

of different faculties. Science is the object of natural reason ; religious truth of faith. Faith, like the natural faculties, may be improved by exercise ; but in its beginning it is unquestionably a distinct gift of God.

Religion and morality differ not only in the extent of the duty they prescribe, but in the part, in which they are the same in the external work, they differ in the motive. They are just as far asunder as heaven is from the earth. Morality finds all her motives here below ; religion fetches all her motives from above. The highest principle in morals is a just regard to the rights of each other in civil society. The first principle in religion is the love of God ; or, in other words, a regard to the relation, which we bear to him, as it is made known to us by revelation.—Hence, although religion can never be immoral, because moral works are a part of the works of religion, yet morality may be irreligious. For any moral work may proceed from mere moral motives apart from all religious considerations. History records, I think, of SERVETUS, SPINOZA, and HOBES, that they were men of the strictest morals. The memory of the living witnesses the same of HUME. And history, in some future day, may have to record the same of PRIESTLEY and LINDSAY. But let not the morality of their lives be mistaken for an instance of a righteous practice, resulting from a perverse faith ; or admitted as an argument of the indifference of

error. Their moral works, if they be not done as God hath willed and commanded such works to be done, have the nature of sin ; and their religion, consisting in private opinion and will-worship, is sin, for it is heresy.

THAT man is justified by FAITH, without the works of the law, was the uniform doctrine of the first reformers. It is a far more ancient doctrine ; it was the doctrine of the whole college of apostles. It is more ancient still ; it was the doctrine of the prophets. It is older than the prophets ; it was the religion of the patriarchs. And no one, who hath the least acquaintance with the writings of the first reformers, will impute to them more than to the patriarchs, the prophets, or apostles, the absurd opinion, that any man, leading an impenitent, wicked life will finally upon the mere pretence of faith (and faith connected with an impenitent life must always be a mere pretence) obtain admission into heaven. It is not by the *merit* of our faith, more than by the *merit* of our works, that we are justified.

THE peculiar doctrines of revelation are the trinity of persons in the undivided Godhead, the incarnation of the second person, the expiation of sin by the Redeemer's sufferings and death, the efficacy of his intercession, the mysterious commerce of the believer's soul with the divine Spirit.

REVIEW.

A Letter to a Friend, who received his theological education under the instruction of Dr. Emmons, concerning the doctrine, which teaches, that impenitent sinners have natural power to make themselves new hearts. By NATHANIEL NILES, A. M. Windsor, Vt. A. Spooner, 1809.

SINCE the days of Jonathan Edwards, New England has been considered as the peculiar abode of metaphysical theology. Here, if we may believe some men, she has erected her throne upon the chaos of intellect, and reigns over a multitude of subjects, who think themselves in the regions of light while they grope in darkness. We are not inclined to defend the New England divines from the charge of metaphysical ingenuity, though we cannot so readily acquiesce in the supposed inutility of their speculations. So far as our acquaintance has extended, we have not found, that those who think the *deepest* are in consequence the less plain, and pungent, and successful in preaching. The pride of party may sometimes have attached an undue importance to certain abstruse notions; but we think that several important benefits frequently arise from metaphysical researches. First, the large class of general or abstract words, which are used in very different senses by different persons become invested with a definition,

and assume for a time a fixed and perceptible shape. This advantage will be duly estimated by those, who have labored through tedious arguments, rendered unintelligible from inability to discover the precise meaning of the terms, used in it. The next benefit, resulting from metaphysical inquiries, is the habit of close and discriminating thought, which is produced. Thus the mind is rendered more keen and active, and the instruments of its labor become known and are convenient for use. In the last place many truths of the highest importance are discovered, and the delusions of sinful men are in this way more completely searched out. While the heart is deceitful above all things, while it winds itself into a thousand forms, and hides itself in a thousand labyrinths, the acute and persevering metaphysician, who will not relax from his researches till he can bring forth the hidden motive to the light, may effectually promote even the interests of practical religion.

With these views we are not grieved at seeing the pamphlet, now to be examined, though we should have been more gratified if it had been both written and printed in a better style. It is a direct assault upon a principle which has long been embraced by many of the New England divines, and as the author promises, that a larger work shall follow in the same cause, this treatise is the more deserving of consideration, as the public may

wish to know the point of dispute, or "the state of the controversy."

It seems, that both Mr. NILES and those, whose system he attacks, fully believe, that men are by nature so entirely depraved, that unless God by his special influence renews their hearts, they will not be holy. To this doctrine it has in every age been objected by the impenitent sinner, 'if this be the case, then I am not criminal for my continuance in sin, for I have not power to renew my heart.' It is in respect to the mode of repelling this objection, that a difference of opinion has arisen. Mr. N. if we understand him, would say to the sinner, 'your heart is sinful, it is destitute of love to God, it is contrary to his law, and in that consists your guilt ; it is of no consequence *how* your heart became sinful ; it is no matter though it is impossible for you to repent.' With this answer Mr. N. would content himself. The gentlemen, whom he opposes, the Rev. Drs. EMMONS, SPRING, and CRANE, would say very much the same thing, but in order completely to silence the sinner, they would explain themselves and address him in this manner—' You are *able* to do your duty, but not *willing* ; you have *natural* power to obey the commands of God, but you have not the *moral* power ; God requires no more than what you have *natural* ability to perform, but your hearts are disobedient ; you have as much *power* to repent as to move your hand, but you *will not* repent ; your inability is *moral*, not *natural*.'

It is this representation, with

which Mr. N. cannot and will not agree. His reasoning is as follows. *Power* or *ability*, in relation to this subject, must mean one of two things ; either *first* the properties of our minds, which fit us to be the subjects of certain operations, to experience certain effects, such as the properties or faculties of sensation, perception, understanding, and willing, which are distinct and prerequisite to actual feeling, knowledge, and volition ; or *secondly* the sure connexion, which subsists between the acts of the will and certain events, which follow those acts. Now when it is said, that impenitent sinners have the natural ability to repent, if the word *ability* be used in the *latter* sense, then we shall have the strange assertion, that repentance will assuredly follow the unholy volition of the impenitent sinner to repent. But if the word *ability* be used in the *former* sense, then all the parade of metaphysical subtlety, which was designed to demolish the strong hold of the sinner, amounts only to this, that he has 'certain properties of mind, that he has understanding and will, and if he repented he would repent !' Such an empty declaration as this Mr. N. cannot regard as worthy of the good sense of those, whom he opposes, inasmuch as it does not meet the objection of the sinner, and as it asserts only what every body admits.

We do not see how the force of this reasoning can be evaded, and we gravely suspect, that all the supporters of the distinction between natural and moral ability and inability, from Jonathan

Edwards down to the writers of the present day, mean no more by the distinction, notwithstanding all the parade of system, than the plain fact, that a bad heart, or a want of disposition or will to obey God is no excuse to the sinner, who has understanding to know his duty. This is a very evident truth, and it was not necessary to dress it up in the shape of a metaphysical theory. Still however it may not be so trifling a distinction, as Mr. N. would represent it. If the sinner, who is endeavoring to justify himself for his continuance in iniquity by pleading his inability to be holy, is reminded, that his inability consists in nothing but his sinful temper, his sinful heart, his sinful affections, his sinful will, and if he is told, that he is constrained by no necessity, which would not give way if he loved God supremely, ought this to be considered as an impertinent reply?

Does Mr. N. then really agree in sentiment with the gentlemen, whom he attacks, and is the difference only about the meaning of words? We think this is actually the case in regard to the principal subject discussed, though there is a difference in some respects. We owe it to the clear definitions, contained in this pamphlet, that we are enabled to see the point of controversy, and that we see it to be merely a question relating to the import of words. We have no doubt but that the author of the pamphlet has the better of the argument—that is, that he attaches the truest meaning to the words of his mother tongue. Dr. Emmons says that sinners “are as able to work

out their own salvation, as to perform the common actions of life.” To this it is objected, that *ability*, as commonly used, relates to the sure connexion between the will and the consequent effect, which cannot here be the meaning; of course the above assertion, as the common reader would understand it, is not correct. It may be true however as Dr. E. understood it.

The peculiar views of Mr. N. as exhibited in this pamphlet, seem to be the following. Considering the affections and volition as a property of the soul in the same sense, that the understanding is, he chooses to call them *natural* powers, while at the same time he acknowledges, that they are exclusively *moral* powers also, since to them must be referred all that is sinful or holy. When therefore a man is utterly opposed to holiness, he considers him as being under a *natural* inability to be holy. Virtue and vice, holiness and sin, have not however, in his judgment, any relation to *natural* power, for they respect only the heart. Whenever the heart is wicked, a natural inability affords no excuse, and whenever the heart is good, the same inability does not diminish the goodness. All affections, volitions, and external acts are only of importance, as they show the state of heart. The commands, and exhortations, and promises of the Scriptures do not imply, that men have any power to repent, but only express the duty of men, and teach them what will be the event of obedience and disobedience.

At the close of his pamphlet, the author points out some of

the evil tendencies of the doctrine, that sinners have the natural power to make themselves new hearts ; but his apprehensions relate solely to his view of the doctrine, which is certainly different from the view of those, who inculcate it. They attach a different meaning to the words, in which it is expressed. His design is to obtain some explanations of it.

We have examined this treatise with some attention, and though we find in it much ingenuity and patient thought, yet we do not perceive, that the writer differs greatly from those, whom he opposes. The controversy is very much respecting the meaning of words. The following passage seems to be to the point.

"It is at once as easy, and more familiar, literal, and intelligible to say, one has a disposition or volition, or that he is willing to do a thing, than to say he has moral power to do it ; and to say he is not willing, than to say he is morally unable, or that he labors under a moral impotence with respect to doing it ; to say that a bad heart is a wicked thing, than to say, that a bad heart is moral inability to do right, and that a moral inability to do right is a wicked thing."

This is very good, for it is stripping metaphysical theology of its technical language ; but perhaps the work might be done more thoroughly, and even the author's "volition" might be thrown aside with the other terms.

We were surprised at the inaccuracy of the following paragraph, which contains the substance of the author's peculiar opinion.

"It seems to me evident, that affections, volitions, &c may be called natural powers in the same sense, in which perception, knowledge, intelligence, memo-

ry, or any other property of the soul may be so called. Of course the want of them, where they are needful to an effect, may as properly be pronounced a defect of natural power as may the want of understanding or bodily strength."

The faculty of the will is undoubtedly one of the *natural* faculties of the soul ; it is a prerequisite to volition, or the actual exercise of the faculty. But when the power is actually exerted in relation to moral subjects, for instance when a particular command of God is understood, and the mind wills either to obey or to disobey it, or what is the same thing either loves or hates it ; this act is of a moral nature, because it is necessarily either holy or sinful. Suppose the mind to be so formed as invariably to prefer what is sinful, would this uniform, fixed, and certain preference of evil, which is an act of a moral nature, prove that the soul is under a *natural* inability to what is good ? It would according to Mr. N. for the preference of good is necessary, in order that goodness should be attributed to the heart, and this preference is wanting. But is not this to confound the distinction between natural and moral power, which Mr. N. himself recognizes ? Let an appeal, for instance, be made to the charity of a rich miser, who has every prerequisite to the bestowment of a portion of his wealth, excepting the disposition, the want of which is his moral defect or sin. Yet this disposition being "needful to the effect," the want of it is, according to Mr. N., a defect of *natural* power. Is not this entirely to annihilate the distinction between natural and moral ability ? "We are in in-

numerable instances," says the author, "both unable and unwilling." Was the miser *unable* to bestow his money? Was he under a natural inability to give it? What was there wanting except the *volition*? Was not his inability solely moral? If so, how is Mr. N. consistent with himself, or how does he differ from those, whose sentiments he examines? If then by the sinner's *natural power to repent or to make himself a new heart* be meant, that he has every prerequisite faculty, and that nothing is wanting except the *very repentance or the new heart* itself, the want of which is sin, or moral inability, what is the subject of this controversy but the meaning of words?

In favoring us with a new edition of Buck on Experience we think that the American editors have evinced their judgment and taste, and rendered an acceptable service to all the friends of Experimental Religion.

Mr. Buck is well known, as the author of a Theological Dictionary, a work of considerable merit. His Young Christian's Guide, and his Anecdotes are not yet known in this country, but we hope that the favorable reception of the work now before us, will encourage the American editors to favor us with one or both of them.

This little treatise on Religious Experience is remarkable for the simplicity of its arrangement and style, and for the excellent advice to Christians of all ages, and in all situations with which it abounds.

The table of contents, prefixed to the work will give an idea of its nature and design.

Chap. 1. On the nature of Religious Experience in general. 2. On the advantages of Experience. 3. The Young Christian's Experience. 4. Experience of the Christian in middle age. 5. Distressing Experience. 6. On happy Experience. 7. Remembrance of past Experience. 8. On the relation of Experience. 9. The aged Christian's Experience. 10. Dying Experience. 11. Advice respecting Experience. 12. The Evil of the want of Experience.

These subjects are important, and we can assure our readers that they are treated by the author in a very useful, interesting, and practical manner, and will well repay an attentive perusal.

In his introduction the author

A Treatise on Religious Experience, in which its nature, evidences, and advantages are considered. By Charles Buck. From the Second London Edition, Boston: Lincoln & Edmonds, 1810. 12mo. pp. 266.

WE have been repeatedly gratified with the many excellent transatlantic publications which have been presented to the American public, from the press of Messrs. Lincoln and Edmonds. In a country like ours, where so few original works can be expected, it requires no inconsiderable judgment to select from the immense variety of foreign publications, those, which are best calculated to promote the religious interests, as well as to attract the attention, and to gratify the taste of the public.

is aware that he has selected a subject which will be despised and ridiculed by the men of this world.

p. 6. "Nothing, says he, is more common than to despise what is termed Religious Experience: Infidels sneer, the cold hearted condemn, and the ungodly ridicule it. Being unacquainted with it *themselves* they suppose it is all the work of imagination or the heat of enthusiasm in *others*. But it seems not a little remarkable, that while the term is admitted, when applied to those parts of science, which are founded on sensible trial, it should be rejected when applied to religion! why should not experimental divinity be equally as reasonable as experimental philosophy? Indeed we must be at a loss to conceive what real religion is without experience; for however excellent it may be as a theory, we know it is nothing except it engage the affections and regulate the conduct: It is true, it does not refuse the exercise of the understanding; it does not discard investigation; but it calls with more ardent motives to purity of principle, devotedness of mind, lively emotions, and useful exertions, than it insists on a pursuit of mere speculative notions, or knowledge, which does not at all interest the feelings, or impress the heart. And, indeed, what is the intelligent mind, the acute reasoner, the learned critic, the man that can collect, judge, review, arrange, and repeat, if he be without experience, when compared to him, who, with a common understanding, enters with all the energies of his soul into the very spirit and enjoyment of divine truth? The former *beholds* the beautiful object, discerns its different features, and admires its just proportions; but the latter does more:—he *actually possesses it* as his own, lives under its influence, and is transformed into its delightful image"—

Perhaps nothing is more liable to abuse than religious experience. Of this the author appears to be fully sensible, and to have taken considerable pains to guard the subject against misrepresentation.

If one part of his work is more important and interesting than the rest, we should say it is his chapter on "advice respecting Experience." From this chapter we select the following interesting passage as containing

many excellent observations, and, as affording a good specimen of the author's style and manner.

p. 232, 233 "If our experience makes us satisfied with ourselves; if we can sit still from year to year, without concern for others, if our property, our talents, our time are all laid out for our own interest alone; if we rest only in cold wishes; in commonplace observations on the state of mankind; if we are ready to reproach those, whose zeal shames our timidity; if we carelessly let slip opportunities of doing good, which present themselves to us, and which may never return more, how can we call ourselves Christians? Let us not talk of our knowledge, our experience, our talents, our respectability, our membership of churches, while the world is falling down about us and we sitting still in criminal inactivity. Cold heart! unfeeling creature! contracted soul! Go to the inhospitable desert, dwell in the wilderness, hide thyself from the face of man, if thou art determined to be of no use to society; but if thou professest to be a Christian, act in character. Look around; behold the multitudes perishing on the shores of eternity! what is thy knowledge if kept to thyself, while the world is in darkness? What thy talents, if not used for the advantage of those who are yet in misery? What thy Experience, if it does not lead thee to commiserate the deplorable state of those who are still in the gall of bitterness and bonds of iniquity? Arise therefore; shake off the slumbers of night. The sun of time is up, but will soon decline; work while it is day; for the night will soon come when no man can work."

To the American edition is added some helps to private devotion, entitled—*The Closet Companion*, comprising 10 pages, which gives an additional value to the work.

A Sermon at the Inauguration of the Rev. EDWARD D. GRIFFIN, D. D. Bartlet Professor of Pulpit Eloquence in the Theological Institution in Andover, June 1, 1809, by SAMUEL SPRING, D. D. Boston: Farrand, Mallory, & Co. 1810.

No event has for many years taken place, so interesting to

the churches of New England, as the establishment of the Theological School at Andover. The munificent spirit exhibited in laying the foundations of that seminary is an honorable proof, that a zeal to do good exists among men of wealth, whose sphere of usefulness is widely extended; and in the establishment of *such* an institution, in the particular direction given to the spirit of benevolence, we perceive much evidence, that charity is under the guidance of wisdom, and that great, permanent, and everlasting good is the object, which has been embraced by the enlarged minds of the founders of the Institution.

On the qualifications of ministers of the gospel depend in a great degree not only the morals, the order, the peace, and respectability of society, but also the triumphs of religion in the world—the eternal welfare of men. When a person enters upon the sacred office with a mind undisciplined by preparatory study, unfurnished with various knowledge, unaccustomed to accurate discrimination, and unskilled in the art of presenting his thoughts perspicuously to others, though if he be pious he may yet be considerably useful, he will yet in many respects injure the cause, which he wishes to support, by not employing all the resources, which might be brought to its aid. Among the means of doing good, that of pulpit eloquence, which has been so much neglected in this country, is unquestionably of very high importance. The drowsy minds of men, unfriendly to religion, must be roused or attracted by something in the manner of the

preacher, or his words will glide over their ear disregarded. While the dull monotony of many ministers disposes the least serious of their hearers to sleep, the vehemence or pathos of others is accompanied with some uncouthness of gesture, some distortion of feature, and some faulty modulation of voice, which very much impair the effect, that would otherwise be produced.

While therefore this new seminary proposes to guide the studies of those, who are preparing for the sacred ministry, while it teaches them to think and to reason, it gives us much satisfaction to perceive also, that the art of expressing thought is not overlooked, and that a professor is appointed for the precise purpose of imparting instruction in pulpit eloquence. We do not expect that every student will be made an orator. The original talent must be received from the Giver of every good and perfect gift. But though sweetness, variety, and force of voice, and other advantages in a public speaker must depend very much upon nature, yet much may be done by art both in the correction of what is faulty, and in the improvement of what is excellent. The free-stone is not susceptible of the polish of marble, but by the hands of the skilful workman they both, though rough and shapeless as they came from the quarry, may be fashioned into a regular form, and become the pillars and ornaments of the temple.

We were disappointed in not seeing in this sermon of the Rev. Dr. SPRING any remarks upon the subject of pulpit eloquence, to

which the occasion seemed naturally to lead. They were however probably dispensed with in consequence of the oration of the professor himself, delivered at the same time. Choosing for his text Prov. iii. 6. *In all thy ways acknowledge Him, and He shall direct thy paths,* the preacher, after some introductory observations on the dependance of all things upon the Creator, first explains the duty enjoined, and then points out the connexion between compliance with the injunction and obtaining the divine direction. For men to acknowledge God in all their ways he considers as implying, that they love him supremely. When their natural selfishness, or the supreme love of themselves is succeeded by the love of God, all the other christian virtues flow from this principle. First they feel, and lament, and confess, and forsake their sins. Next they acknowledge God by the habit of devout prayer. They also maintain continually a proper sense of their entire dependance upon him admitting no other freedom of the human will but what consists in the choice itself without reference to the cause of the volition. They, further, carefully use the means, appointed to assist them in the course of their duty. And they lastly confide in the perfection of the divine administration. Under the second general head, the preacher shows that there is a connexion between acknowledging God and being directed by him from the relation of christians to their Father in heaven, from the promises of his word, and from the ample testimony of his chil-

dren. After the illustration of these topics the sermon concludes with solemn, appropriate, and interesting addresses to the Founders of the Institution, to the Trustees of Phillips Academy, to the Professors of the Seminary, and to the Students. Such are the outlines of this sermon. It is rendered valuable by the occasion, on which it was preached, by the important truths, which are presented and illustrated, and by the pious and devout spirit, which breathes in every part of it.

Some instances of verbal inaccuracy, and some peculiarities of phraseology occur in this discourse, but they are not sufficiently important to be particularly enumerated. The following extract is a favorable specimen of the author's manner, and exhibits his views of the extent of the Supreme agency.

"Though no man hath seen God at any time, yet we are so encompassed with the blaze of his perfections, that in a qualified sense we behold nothing except God. The preservation of the universe is as really the effect of divine agency as the creation. The massy globe, the luminous orbs of heaven, men and angels; in a word the natural and moral system, time and eternity, things mortal and immortal are in his hand and under his perfect control. His eye pervades immensity, and his unerring hand directs every thought and every event. He takes care of sparrows, insects, and the most minute things, because he takes care of the world and the boundless system of intelligence. Amid therefore the disorder and confusion, the rage and destruction so predominant under the sun, how sublime the consolation, that the Lord reigns over all. He will make darkness light, and finally overrule all evil both natural and moral to the advantage of his kingdom. Thus God has decreed, and his decree will be executed. To acknowledge him therefore in all our ways we must confide in the perfection of his government: and like Christ, who was never influenced by partial affection, we must disinterestedly aim at the honor

of God in the highest enjoyment of all holy beings. For God lives and reigns to accomplish his design."

The following passage from the address to the professors is deserving of the attention of all the "messengers of truth."

"But when we contemplate things in a more elevated light, we not only anticipate your success as teachers of divinity, but indulge a confidence, that by your humility, and other virtues you will deeply impress the minds and hearts of your pupils with that modesty and meekness of wisdom which adorn the pastoral character. Destitute of these graces, their science, their divinity, and their eloquence will qualify them for the theatre, rather than the pulpit; and they will resemble actors on the stage rather than Christ and his apostles, who addressed the conscience and not the fancy and passions of men. God forbid, that we shall be at the expense of educating young men for the ministry, who by vanity and parade in style, or manner of address, shall degrade the pulpit, disgrace the seminary, injure souls, and dishonor Christ."

We close the extracts with a few sentences from the address to the students.

"Will you not acknowledge God in all your ways, that you may possess the qualifications of faithful, zealous ministers, so peculiarly needful to the church at the present day? Will you not love God supremely; lament your sins in a submissive manner; and pray devoutly for his grace, remembering that the most able ministers imbibe the best instructions on their knees in secret? Will you not contemplate your entire dependance on Christ for every favor, and diligently use all the means, which he has appointed, to obtain his blessing? Will you not unreservedly confide in the perfection of God's government? For the Lord is a rock, and his work is perfect. If you thus acknowledge God, he will teach you by his Spirit, and properly acquaint you with the fundamental principles of divinity. He will acquaint you with the character of man both before and after the fall; with the great difference between the object of holy and sinful affections; with the real difference between man's natural and moral ability, and with the necessity of special grace to give sinners a heart to accept the self-denying terms of salvation. Without this information; and without digesting these and other principal doctrines you cannot prove instructive and convincing preachers."

RELIGIOUS INTELLIGENCE.

Letter from Rev. Mr. Blackburn to Dr. Morse.

Maryville, Jan. 5, 1810.

REV. AND DEAR SIR,

I THINK when I was with you in Charlestown, I stated the number of the Cherokee nation to be between ten and twelve thousand souls, though at that time the enumeration was not completed, and I could not therefore make the estimate with certainty. But now the persons employed having finished the business, I am able to give you the exact state of the nation in detail. Let it be remarked that the enumeration is rather below than above the number

in every particular, as the Indians, by some means, especially at the first of the business, thought there might be a design eventually to tax them according to that ratio.

In the nation there are 12,395 Indians. The number of females exceeds the males 200. The whites in the nation are 341. One third of those have Indian wives, 113. Of negro slaves there are 583. The number of their cattle, 19,500; do. of horses, 6,100. The number of hogs, 19,600; do. of sheep, 1,037.

They have now in actual operation 13 grist mills; 3 saw mills; 3 Salt-petre works, and 1 powder mill. They have 30 waggons, between 480 and 500 ploughs, 1600 spinning

wheels 467 loom s, and 49 Silver-smiths.

Circulating specie is supposed to be as plenty as is common amongst the white people. These advantages have been mostly obtained since the year 1796 and rapidly increased since the year 1803.

If we deduct from the year the number of Sabbaths it contains, and suppose that each spinning wheel turn off six cuts per day, the amount of 1600 will be 250,400 dozen of yarn in one year, this will make when wove into cloth 292,133 yards.

If we should suppose each loom to put off 4 yards per day, the produce of 467 will be annually 584,684 yards.

Allow 2 hands to a wheel 3,200 women will be employed in carding and spinning, 467 engaged in weaving, and as many to fill the quills.

If each plough be allowed only ten acres, then 500 ploughs would cultivate 5,000 acres and would employ 1000 hands, as one must use the hoe after the plough. There is also nearly as much land in the nation wrought without a plough as with it. Each acre will produce 50 bushels which will be equal to 250,000 or 20 bushels to each person. The actual amount will double that sum.

It is often asked are they increasing or on the decline? All I can say to this is, that both from my own observation and that of those most conversant with them, it is evident that there is less space between the younger children of families than those more advanced, and that in nearly the proportion as the hunting life has yielded to the cultivation of the soil.

The number of Bibles and Testaments, circulated in the nation, including the children of the schools is upwards of 600, and a variety of other books as opportunity offered.

On their roads they have many public houses, and on their rivers convenient ferries, there are many of them learning different trades as their inclination may lead them. But yet there is no church erected, and few feel the impressions of grace.

I have filled the sheet with details, and can only pray that the Lord may make your harvest of souls abundant in Charlestown. I am, &c.

GIDEON BLACKBURN.

MISSIONS OF UNITED BRETHREN.

Extract from the Diary of the Missionaries in Labrador.

"JAN. 1st, 1806.—We received from Kivalek an account, which filled us with horror. The old well known sorcerer, Uiverunna, had spent the winter there, he and his family being the only residents. His wife died last night, upon which the old monster seized a poor orphan child, whom they had formerly adopted, and murdered him; then cut him across all the joints of his fingers and toes, ripped open his belly, and threw the body naked into the sea. Though we are not acquainted with his motive for so atrocious an act, yet we know, that it belongs to that system of diabolical incantations, by which he expects to appease the water-devil, by whom he pretends to do great wonders, but who now, in his idea, required a greater sacrifice than usual, as he had not saved his wife's life."

"On the 7th, while we were rejoicing at the gracious visitation of our God and Savior, so manifest among our Esquimaux, we were suddenly interrupted by information of the most distressing nature, which furnishes another lamentable proof of the power of Satan over this poor nation. Kullugak, a man who obtained leave to live on our land, had, in company with a man from Uivak, called Tukekina, murdered the old sorcerer, Uiverunna, at Kivalek.—Having given out that by his legerdemain tricks, he had killed Kullugak's two wives, the latter had ever since sought revenge. In general Uiverunna has of late endeavored to render himself formidable among the heathen Esquimaux, by making them believe, that he had power to kill such as he pleased; and if any one died, he was sure to have it reported, that he had sent them out of the world by his torngak. As he is also known to be an old murderer, and, as above related, had but just murdered a poor innocent infant, his life has been long in danger, and many a one had resolved to kill him, when opportunity offered. At length Kullugak succeeded. We informed him that we suffered no murderers to live

on our land, and he quitted the place immediately."

Extract of a letter from Bethlehem in Pennsylvania, Feb. 5, 1809.

"I HAVE to mention to you to-day, that it has pleased the Lord to call home to himself, after a short illness, his aged and venerable servant, brother David Zeisberger, on the 17th of November, 1808, at Goshen, on the Muskingum, in the eighty-eighth year of his age, after a service of upwards of sixty years, in the Brethren's Mission among the North American Indians.

"This eminent servant of God to his last breath retained the same serenity of mind, ardent desire after the conversion of the heathen, and firm confidence in his God and Savior, which distinguished his character during the whole of his missionary life. Under the severest trials, and most discouraging circumstances, he never murmured or gave himself up to despondency; and though he had a way peculiar to himself, of strongly expressing his feeling on every subject relating to the mission, yet it always partook of uncommon cheerfulness, benevolence, and unshaken trust in the almighty power of Him, at whose word all opposition must cease, and to whom all things must be subject, insomuch, that both by conversation, and by letters, he inspired his fellow missionaries, and all who were connected with him in the labor, with renewed courage and zeal in the Lord's cause. Though remarkably bold in faith, and ever manfully resisting the influence of the devil by the Word and Spirit of God, he was truly humble and lowly in heart, gladly dependent upon the grace of his Savior for every good gift; and always spoke and acted as a man whose strength is only in his God. When he began to feel the effects of old age, and could no longer travel about as formerly, he was content to devote all his time to the welfare of the Indian congregation at the place of his residence, sparing no pains, both with old and young, to teach them how to walk worthy of the gospel of Christ. When his eye-sight began to fail

him, and his activity was confined within yet narrower limits, he did not lose his cheerfulness, but delighted to hear reports of the work of God in the world, read to him by his wife and fellow laborers, and was quite resigned to the will of the Lord as to the declension of his powers.

"In his instructions to the young missionaries, who generally spent some time at Goshen, to receive the benefit of his paternal counsel, he immediately won their hearts by his affectionate, lively, and solid conversation, and thereby proved the means of benefit and blessing to distant missions.

"Thus this venerable witness for Christ finished his course on earth, and having fought the good fight of faith, and overcome by the blood of the Lamb and the word of His testimony, he has now obtained the Crown of Life, which the Lord, the righteous Judge, shall give him at that day; and not to him only, but to all them also that love His appearing."

Extract of a letter from Basseterre, St. Kitts, Feb. 7, 1809.

"On the 5th of this month, we had a truly blessed and signalized prayer-day: three men and three women were baptized. Looking over our church-books, I find, that since the year 1779, the number of negroes baptized by the Brethren's missionaries in St. Kitts, amounts to 3683.

"I had lately a very pleasing conversation with a principal magistrate and proprietor of estates in the island, who honored us with a call, on purpose to see our settlement. He entered very freely into the subject of the conversion of the negroes.—There are 47 negroes on his estate baptized by us. In speaking of the Bishop of London's excellent admonitory letter to the planters, &c. in the West India Islands, he declared his willingness to do what was possible to promote the spiritual welfare of his negroes, but stated the difficulties attending the instruction of the children under their present circumstances."

Ch. Ob.

LITERARY INTELLIGENCE.

Oliver D. Cooke of Hartford, (Conn.) and I. Cooke & Co. N. Haven (Conn.) booksellers, have in the press and expect in a few weeks to have ready for sale, *Jamieson's Use of Sacred History*, 2 vols. in one, at the reduced price of \$3.

The author of this interesting and useful work is the same, who accepted the challenge of Dr. Priestley to answer his *History of early opinions concerning Christ*, and who executed this answer in such a manner, that no opponent has yet appeared to enter the lists of controversy with him. Those who wish, more particularly, to learn the character of his Use of Sacred History, may consult the Christian Ob-

server for 1806, in which they will find a Review of it. We are happy to announce a book of so much plainness and practical religious worth.

Great Britain.

The Rev. James Parsons has undertaken to publish the remaining collections of the Septuagint, prepared by the late Dr. Holmes.

Professor White will shortly publish under the title of *Synopsis Criseos Griesbachiana*, an explanation, in words at length, of the marks and abbreviations, used by Griesbach in his edition of the New Testament.

LIST OF NEW PUBLICATIONS.

ORIGINAL.

A General History of the United States of America, from the discovery in 1492, to the year 1792 : or Sketches of the Divine Agency in their settlement, growth, and protection ; and especially in the late memorable revolution. Volume first. Exhibiting a general view of the principal events, from the discovery of North America, to the year 1760,
By Benjamin Trumbull, D. D. Boston, Farrand, Mallory, & Co. 1810.

A Treatise upon Wills & Codicils, with an Appendix of the Statutes, and a Copious Collection of useful precedents, with Notes, practical and explanatory. By William Roberts, of Lincoln's Inn, Esq. author of a treatise on Voluntary Conveyances, and on the statute of Frauds. London, J. Butterworth, 1809.

Lectures on Rhetoric and Oratory, delivered to the classes of Senior and Junior Sophisters in Harvard University. By John Quincy Adams, L. L. D. late Boylston Professor of Rhetoric and Oratory. In two volumes.

Cambridge, Hilliard and Metcalf. 1810.

The New England Patriot : being a candid comparison of the principles and conduct of the Washington and Jefferson administrations. The whole founded upon indisputable facts and public documents, to which reference is made in the text and notes. "Read and disbelieve if you can—BUT READ." Boston, Russel and Cutler, 1810.

A Continuation of Letters concerning the Constitution and order of the Christian Ministry; addressed to the members of the Presbyterian Churches in New York. Being an examination of the strictures of the Rev. Doctors Bowden and Kemp, and the Rev. Mr. How, on the former series. By Samuel Miller, D. D. one of the pastors of the first Presbyterian Church in the said City. New York, Williams and Whiting, 1809.

The Christian's Magazine : designed to promote the knowledge and influence of Evangelical truth and order. Edited by the Rev. Doct. J. M. Mason, and Rev. J. B. Romeyn, of New York. No. 1 & 2.

Vol. 3—Commencing January 1st. 1810, and published monthly by Williams & Whiting, New York, and Farrand, Mallory, & Co. agents, Boston.

The Duty of a Christian in a trying situation; a Letter to the author of a pamphlet, entitled, "The Mediator's Kingdom not of this world, but spiritual, heavenly, and divine." New York, R. M'Dermut, 1810.

An Essay on the Climate of the United States: or, an inquiry into the causes of the difference in the climate between the eastern side of the continent of North America and Europe, with practical remarks on the influence of the climate on Agriculture, and particularly the cultivation of the Vine...."Rerum cognoscere causas. Virg."—Philadelphia, Hopkins and Earle.

An Oration commemorative of the character and administration of Washington, delivered before the American Republican Society of Philadelphia, on the 22d day of February, 1810, by Charles Caldwell, M.D. Published at the request of the Society. Philadelphia, Fry and Kammerer.

No. 1, Bibliotheque Portative des meilleurs ecrivains Francais pieces choises en prose. Par N. Faucon. Boston, Buckingham and Titcomb. 1810.

An account of the separation of the Church in the town of Pittsfield, with remarks on some Ecclesiastical proceedings, which seem to have violated the principles of the Congregational and Independent Churches of New England. By William Allen, A.M. Pittsfield, P. Allen.

Sermons on the Mosaick account of the creation; the serpent's temptation to our first Parents, and on their exclusion from the garden of Eden, by Stephen West, D.D. Pastor of the Church in Stockbridge. Stockbridge. 1809.

Travels in the northern parts of the United States, in the years 1807 and 1808, by Edward Augustus Kendall, Esq. In three volumes. New York, I. Riley. 1809.

The second volume of American Ornithology, or the natural history of birds of the United States, illustrated with plates, engraved and col-

ored from original drawings, taken from nature. By Alexander Wilson. Philadelphia.

An Appeal to the people; being a Review of the late correspondence and documents, relating to the rejection of the British Minister; including an Examination of the arrangement of April last. By the editor of the New York Evening Post. C. S. Van Winkle.

Foreign.

The History of Dissenters from the Revolution in 1688 to the year 1808, by David Bogue and James Bennett, vol. I. and II. octavo. The two remaining volumes are expected soon.

The History of the Church of Christ, vol. 4th, part second; containing a continuation of the 16th century on the plan of the late Rev. Joseph Milner. By the Rev. Isaac Milner, D. D.

Essays, addressed to the Jews, on the authority, the scope, and the consummation of the Law and the Prophets. By Rev. Greville Ewing, of Glasgow.

A Narrative of the life and conversion to Christianity of the Rev. S. C. F. Frey, minister of the gospel to the Jews, written by himself.

An English Hebrew Grammar by S. C. F. Frey.

NEW EDITIONS.

Essays on the most important subjects in Religion. By Thomas Scott, Rector of Aston Sandford, Bucks, and Chaplain to the Lock Hospital, London; author of the Commentary on the Bible. Second American edition. Cambridge, Hilliard and Metcalf, 1809.

William Tell; or Switzerland delivered. By the chevalier de Florian; with the Life of the Author prefixed. Translated from the French by W. B. Hervetson. Philadelphia, Edward Earle, 1810.

Fragments in Prose and Verse, by Miss Elizabeth Smith, lately deceased, with some account of her Life and Character. By H. M. Bowdler. Ornamented with an elegant likeness of the author. Boston, Munroe and Francis, 1810.

Cœlebs in search of a Wife, comprehending Observations on Domes-

tic Habits and Manners, Religion and Morals. In two volumes. Boston, Munroe and Francis, 1810.

The Principles of Midwifery; including the Diseases of Children. By John Burns, Lecturer on Midwifery, and Member of the Faculty

of Physicians and Surgeons, Glasgow. With Notes. By N. Chapman, M.D. Honorary Member of the Royal Medical Society, Edinburgh; Member of American Philosophical Society, &c. &c. &c. Philadelphia, Hopkins & Earle, 1810.

OBITUARY.

SKETCH OF THE LIFE AND CHARACTER OF REV. THOMAS ALLEN, OF PITTSFIELD.

THE Rev. Thomas Allen was born at Northampton, January 17, 1743, and graduated at Harvard college in the year 1762, being ranked among the best classical scholars of that day. His regard to the interests of religion, determined him to devote his life to the ministry of the gospel. He accordingly pursued the study of theology under the direction of the Rev. Mr. Hooker of Northampton, and was ordained April 18, 1764, the first minister of Pittsfield, then a frontier town, in which a garrison had been kept during the French war. At the time of his settlement, there were in this place but half a dozen houses, which were not made of logs. He lived to see it a rich and beautiful town, containing near three thousand inhabitants. During a ministry of forty six years he was unwearied, and faithful, and zealous, in dispensing the gospel of Jesus Christ, both "in season, and out of season." In addition to his stated labors on the Sabbath he in the course of his life preached six or seven hundred funeral sermons. In the early part of his ministry he also occasionally preached in the neighboring towns, not then supplied with settled ministers. But few of the disciples of the Redeemer have been more diligent in the service of their Master.

Although the peculiar duties of a minister of the gospel chiefly occupied his thoughts; yet the same benevolence, which awakened his zeal in guiding men in the way to heaven, made him desirous also of rendering them hap-

py in this world. To his family he was all, that is to be expected from a most affectionate husband, and a most kind and faithful parent. His charities to the poor excited their gratitude, and rendered his religious instructions the more effectual. His house was the seat of hospitality. Towards other denominations of christians, though strict in his own principles, he was yet exemplarily candid, neither believing that true piety was confined to his own sect, nor that gentleness and forbearance were useless in the attempt to reclaim men from error. At the commencement of the American Revolution, like most of his brethren, he engaged warmly in the support of the rights and independence of his country, for he believed that the security and permanence of the best of earthly enjoyments as well as the progress of genuine religion were intimately connected with liberty. In the year 1777, when a detachment from Burgoyne's troops under the command of colonel Baum had penetrated as far as Bennington, and threatened to desolate the country, he accompanied the volunteer militia of Pittsfield, who marched to repel the invasion. Previously to the assault of a particular intrenchment, which was filled with refugees, he deemed it his duty to advance toward the enemy and exhort them to surrender, assuring them of good treatment in a voice distinctly heard by them. But being fired upon, he rejoined the militia, and was among the foremost, who entered the breast-work. His example contributed somewhat to the

triumph of that day, which checked the progress of the British, and prepared the way for the capture of Burgoyne. During the rebellion of Shays Mr. Allen supported the authority of the established government of Massachusetts. He was at one period proscribed by the insurgents, who threatened to seize him and carry him as a hostage into the state of New York. But being constitutionally intrepid, he was not to be shaken from his purpose and his duty.

He survived four of his children. His first born daughter, who married Mr. William P. White of Boston, died in London, leaving an infant unprotected by any relatives, her husband being then in the East Indies. Though the child was left under the care of a very respectable gentleman, who was concerned with Mr. White in mercantile business, yet such was the solicitude of Mr. Allen for its welfare, and such his resolution, that in the year 1799 he encountered the dangers of a voyage across the Atlantic, and brought his grandchild home to his own family. In many other instances his active benevolence was strikingly displayed.

In his theological sentiments he was a Calvinist. He had carefully examined the sacred Scriptures and he thought that they gave no support to that system of doctrine, which attributes any thing good to the will of man independently of the grace of God. "The atonement of the Divine Redeemer, the evangelical doctrines of grace, and their application to the practical duties of life in the various relations of society were the favorite subjects of his public sermons and private conversations. He explained them without the formality of logic, but with a happy perspicuity of style, and recommended and enforced them with apostolic zeal. Simple and courteous in his manners, sincere in his communications, and just in his dealings, he set his parishioners an example of christian morals. His remarkable frankness and his zeal

sometimes exposed him to the charge of indiscretion."

His health had been declining for several years before his death, and more than once he was brought to the brink of the grave. His indisposition was induced by his long continued labors in preaching the gospel of Jesus Christ, by domestic afflictions, and by the cruel calumnies, with which from various causes his upright character was assailed. Though his infirmities rendered him incapable of preaching for several months before he died, yet he was confined to his house but a few days. He was fully aware of his approaching dissolution, and the prospects of eternity brightened as he drew near the close of life. Those precious promises, which with peculiar tenderness he had often exhibited to the view of the sick and the dying, were now his support. The allsufficient Savior was his only hope; but he rested on him with perfect confidence. He was desirous of departing, and was chiefly anxious, lest he should be impatient. Knowing his dependence upon God, he continually besought those, who were around his bed, to pray for him. He took an affecting leave of his family, repeating his pious counsels, and bestowing upon each one his valedictory blessing. When he was reminded by a friend of his great labors in the ministry, he disclaimed all merit for what he had done, though he expressed his belief, that he had plainly and faithfully preached the gospel. He forgave and prayed for his enemies and calumniators. When one of his children, a day or two before his death, pressed him to take some nourishment, saying, that unless he took something it would be impossible for him to live; he replied, "Live? I am going to live for ever!" He would frequently exclaim, "Come, Lord Jesus; come quickly." In the morning of the Lord's day, February 11, 1810, he fell asleep in Jesus.

TO CORRESPONDENTS.

A few communications have been received, and more original ones would be acceptable.